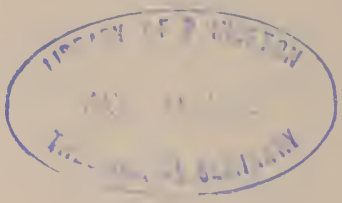
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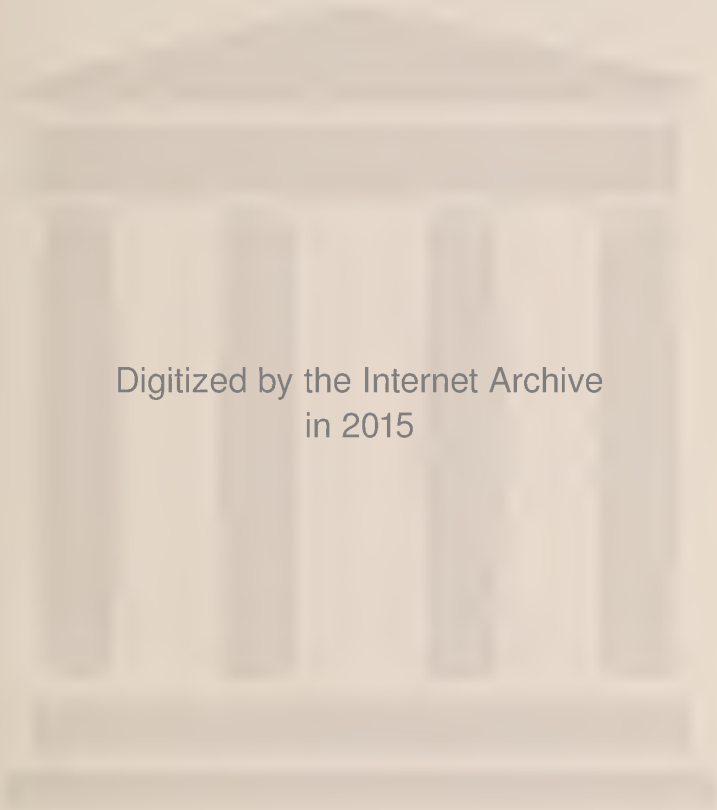
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出示曉諭事照得

耶穌教內地會何牧師斯德現與洋務局司道訂立合同內第二條稱內地會在山西平遙介休孝義隰州大寧吉州河津曲沃臨汾洪洞岳陽長治屯留潞城十四州縣又北路大同一縣所有教會建置之教堂並住房或焚毀或折毀或未全毀以及會中公置之器具什物書籍等均不議賠現擬由本會自行修復賠銀又第六條稱各處不議賠償之禮拜堂應請撫台出一告示聲明教會自行修復乃仰體

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光緒二十七年八月 日

實貼大同縣教堂

A NOTEWORTHY DOCUMENT

[TRANSLATION OF PROCLAMATION]

Issued by Ts'en, Governor of Shan-si, on the 29th day of the 8th Moon, 27th Year of Kuang-hsu (11th October, 1901).

The Governor hereby notifies by proclamation that, in the second paragraph of the agreement made by Mr. Hoste with the Foreign Office at T'ai-yuen Fu, it is stated that the China Inland Mission wishes no indemnity for the chapels and dwelling houses that had been erected or bought in the following fifteen cities, viz., P'ing-tao, Kiai-hsin, Hsiao-i, Sih-cheo, Ta-ning, Kih-cheo, Ho-tsin, K'üh-u, Lin-fen (P'ing-yan Fu), Hong-tong, Ioh-hsing, Ch'ang-chi (Lu-an Fu), T'un-liu (Ü-u), and Lu-ch'eng; also the city of Ta-t'ong, to the north of the province, all in Shan-si, whether they have been burned, destroyed, or partly destroyed, and the same applies to the articles of furniture, miscellaneous goods, hooks, etc.; it being already agreed by the said Mission that they will themselves effect repairs and replace lost property.

In the 6th article it is stated that the Mission requests the Governor to issue a proclamation to be hung up in each of the church buildings for the erection of which no indemnity has been asked, stating that the Mission in rebuilding these churches with its own funds aims in so doing to fulfil the command of the Savior of the world that all men should love their neighbors as themselves, and is unwilling to lay any heavy pecuniary burden on the traders or on the poor. In this the object of the Mission is not in any way to seek the praise of men. The Mission asks that the proclamation stating these things may be pasted on a wooden board, varnished and hung up in each building for worship, in order that henceforth there may be perpetual peace in its vicinity. These statements are supported by the despatch of the Foreign Office enclosing the agreement.

I, the Governor, find then, having made myself acquainted with the facts, that the chief work of the Christian religion is in all places to exhort men to live virtuously. From the time of their entrance into China, Christian missionaries have given medicine gratuitously to the sick and distributed money in times of famine. They expend large sums in charity and diligently superintend its distribution. They regard other men as they do themselves, and make no difference between this country and that. Yet we Chinese, whether people or scholars, constantly look askance on them as professing a foreign religion, and have treated them not with generous kindness, but with injustice and contempt, for which we ought to feel ashamed. Last year the Boxer robbers practiced deception and wrought disturbance. Ignorant people followed them, spreading everywhere riot and uproar. They did not distinguish country, or nation, or Mission, and they, at the will of these men, burned or killed by sword or spear with unreasoning and extreme cruelty, as if our people were wild savages. Contrasting the way in which we have been treated by the missionaries with our treatment of them, how can any one who has the least regard for right and reason not feel ashamed of this behavior?

Mr. Hoste has arrived in Shan-si to arrange Mission affairs. He has come with no spirit of doubtful suspicion, hatred, or revenge; nor does he desire to exercise strong pressure to obtain anything from us. For the churches destroyed in fifteen sub-prefectures and districts he asks no indemnity. Jesus, in His instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged. Mr. Hoste is able to carry out these principles to the full; this mode of action deserves the fullest approval. How strangely sluggish it is that we Chinese, followers of the Confucian religion, should not appreciate right actions, which recall the words and the Discourses of Confucius, where he says, "Men should respond with kindness to another's kind actions." By so doing we allow those who follow the Christian religion to stand alone in showing what is true goodness in our time. Is not this most dishonorable on our part?

On the whole it appears that while the Chinese and foreign religions have different names, they are at one in exhorting men to be virtuous. The Chinese and the foreigner are of different races, but they are the same as to moral aims and principles.

From this time forward I charge you all, gentry, scholars, army, and people, those of you who are fathers to exhort your sons, and those who are elder sons to exhort your younger brothers, to bear in mind the example of Pastor Hoste, who is able to forbear and to forgive as taught by Jesus to do, and, at the same time, to exemplify the words of Confucius to treat with kindness the kind acts of others.

Let us never again see the fierce contention of last year. Then not only will our country be tranquil and happy, but China and the foreigner will be united and enjoy together a prosperity which will, by this behavior on the part of the people, be more abundantly displayed.

To enforce this on all persons, soldiers, or people, is the aim of this special proclamation, which let all take knowledge of and obey.

To be posted up in the preaching halls of the above-mentioned places.

N.B.—The Governor is a native of Kuang-si, and son of the former viceroy of Yunnan and Kuei-chco

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SIGNS OF AWAKENING IN INDIA*

BY REV. W. ARTHUR STANTON, KURNUL, MADRAS
Missionary of the American Baptist Missionary Union, 1892–

The progress of Christianity in India can not be measured numerically. Great mass movements have taken place in the past, and multitudes have been gathered into the fold of Christ. But no statistics can tell the story of the growth of the Kingdom of God. Christianity is a mighty power which has been cast, like leaven, into the great lump of Hinduism, and its influence is silently but irresistibly permeating the whole. By the preaching of the Gospel, by schools and colleges, by hospitals and dispensaries, by the distribution of Bibles and Christian literature, by reading-rooms and lecture courses, and by house-to-house visitation, Christianity is producing social and religious changes such as this hoary empire has never before seen.

A keen observer of Indian life and thought, Sir Alfred Lyall, remarked not long ago that India was passing, in a few years, through phases that have occupied centuries in the lives of other nations. The "unchanging East" is moving at last, and that with a rapidity and a momentum that may well startle us. Christianity on the one hand and Western science—her handmaid—on the other, have been working silently but powerfully on the life of this great people for a century, and have wrought a revolution. Let us note some of the signs of this great religious awakening.

1. First is the present-day REVIVAL OF HINDUISM. In the contact of Christianity with other religions there have always been three stages: first, the period of general indifference; second, the period of active opposition, and, third, the period of final victory. The past century in India was largely a period of religious indifference. Hinduism seemed inert and dead. But at last Christianity is beginning to arouse it from its long sleep of indifference into a struggle for existence. Hinduism is awakening to the fact that an aggressive and

* Address delivered before the American Baptist Missionary Union, Springfield, Mass., 1901.

conquering force is at work in the midst, and that a conflict for final victory is inevitable. The skepticism of ten or fifteen years ago has largely disappeared. The works of Bradlaugh and Ingersoll, once so eagerly devoured, are now scarcely read. The cry to-day is, "*Back to the Vedas!*" It is the effort of an awakened people to get back to the ancient religion of the Aryans and revive it in its purity and power. The Puranas with their myths and fables and incredible stories are no longer classed as a part of the Hindu religion. Two-thirds of Hinduism has been discarded. Christianity has thrown her fierce white light on the sacred books of the Hindus, and they have discovered with shame and confusion that they are full of error and incredible of belief. This has forced them back into the inmost citadel of Hinduism. There they are striving to construct a neo-Hinduism, a refined and spiritualized religion, that shall embody the highest truths of their ancient faith. This is the rallying-point of the Hindus to-day. About this expurgated Hinduism, this modern Vedantism, the last great stand is to be made, and the final conflict between Christianity and Hinduism fought out to the end.

Let us not be dismayed by this so-called revival of Hinduism. It is one of the most hopeful signs of the times. It is a result of the permeating influence of Christianity in the life of this great people. It is an effort to reach a higher and purer religion. Not until Hinduism has put forth the highest and best that she has, and has seen how utterly inadequate it is to satisfy the deepest needs of the soul of man, will the people of India turn in their extremity to Him who alone is the Way and the Truth and the Life.

2. Another marked feature is the spirit of restlessness abroad in the land. Old customs are being abandoned. Old landmarks are disappearing. Caste is relaxing its hold. There is a general religious upheaval. Men know not whither to turn. They have cut away from the old moorings and are drifting helplessly on an unknown sea. It is a period of profound religious unrest and disquietude. One of the most thoughtful Hindus of to-day bears witness to this in these striking words:

> Many religious movements are now agitating our country. Men's minds are filled with doubts regarding those things which formerly commanded respect. A great flood has come and swept over the face of the country, carrying away the roofs of the edifices of past creeds and customs. Drowning men in their despair are catching at whatever they find nearest to their hands. They are finding it difficult to obtain peace of mind. They can not rest on any beliefs. What a mournful state of things it is! Peace and rest have become unattainable.

An educated Hindu has been described by one of his own class as "one who has no landmark on earth and no lodestar in heaven." A Brahmin, learned in Sanskrit and Arabic and English, after discoursing most brilliantly on various philosophies with a friend, was asked

GANESA, THE HINDU GOD OF GOOD LUCK

about the state of his heart. "Ah, that is a different question," said he. "If I spoke honestly and frankly, I should say that there is *nothing but darkness and chaos in my heart.*" True it is that India is pulsing with the activities of a mighty intellectual and religious awakening—her Renaissance, as it has been called—but there is only darkness and chaos in her heart.

3. Another significant sign of the times is the gradual assimilation of Christian truth and ideals. More and more Christianity is being read into Hinduism. Semi-Christianized philosophical cults are springing up all over the land. The Bible is admitted to contain the highest law of ethics to be found. A remarkable change has come over the minds of the educated Hindus in their conception of God.

The names of the Hindu gods seldom if ever appear in print. Only the general name of Deity is used, and the attributes of holiness, mercy, and love are ascribed to him in spite of a pantheistic philosophy. The Hinduism that Swami Vivekananda preached at the Parliament of Religions in Chicago has no existence in India. It is a Christianized Hinduism. Not long ago the editor of *The Hindu*, the exponent of orthodox Hinduism in South India, declared that Hinduism was now busied in "*absorbing Christianity.*"

The most remarkable example of this absorption is found in the Brahmo-Somaj. "The Brahmo-Somaj," said the great Keshub Chunder Sen, "is the legitimate offspring of the wedlock of Christianity with the faith of the Hindu Aryans." Under the powerful influence of Christianity it has abandoned caste and idolatry and polytheism. It has rejected the inspiration of the Vedas. It has passed from the mazes of pantheism and polytheism to the love and worship of God as a personal Being. Its theology is saturated with Christian ideas. This assimilation of Christ truth is one of the most encouraging signs of the times. It is profoundly affecting the religious thought and life of India, and is preparing the way for the final triumph of Christianity.

Still more remarkable is the attitude of growing reverence for Christ. Mr. Slater, who for the past ten years has been engaged in work among the educated Hindus, says that "the best thought of India is not toward Hinduism but toward Christ." Hinduism has taken the Christ into her pantheon and made Him the holiest of her gods. Mr. Mozumdar, the leader of the Brahmo-Somaj, has written that remarkable book, "The Oriental Christ," in which he shows that Jesus of Nazareth is the Christ of the East as well as of the West. What more touching and pathetic testimony could we have from the lips of an unsaved man than this:

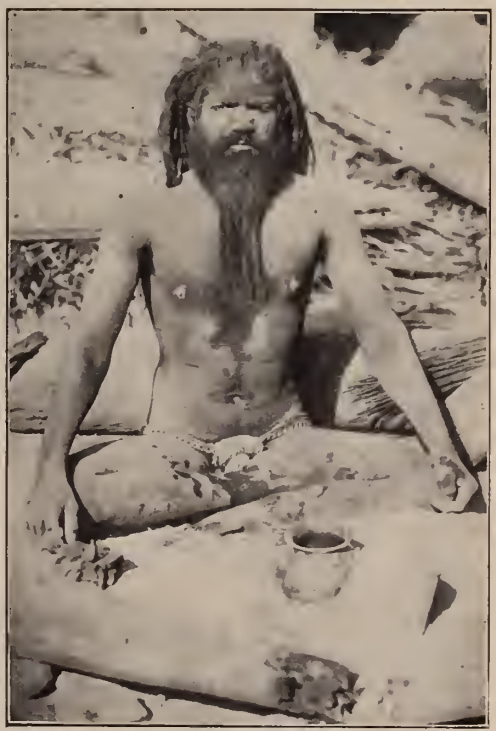
> As a Hindu and a Brahman I would pay my humble tribute to the lovely and ever lovable Jesus. His short existence on the earth looks like the most condensed epitome of universal love, purity, and sacrifice. To an unbigoted and pious Hindu the picture of Jesus on the cross, his drooping head, his parched lips, his gaping wounds, his uplifted eyes, his serene expression of complete resignation, forgiveness, and love presents the sublimest and most thrilling object-lesson ever offered to sinful and suffering humanity.

Again hear the testimony of the *Unity and Minister*, one of the organs of the Brahmo-Somaj:

> Jesus Christ seems to us to be as the loftiest Himalayas of the spiritual world, and during these many centuries men have been struggling hard to climb to the top of the holy mountain by various ways, but still they are far from the goal. Among these seekers of the Christ the Brahmo-Somaj is one. The torch with which it humbly goes forth on the

holy pilgrimage is the word of Christ that no one can reveal the Father save the Son.

4. But most important of all is the fact that thousands of Hindus to-day are secret disciples of Christ. They have lost all faith in the religion of their fathers, and have found in Christ the light of life. I shall never forget a conversation I once had with one of these men, a highly educated and refined Hindu. He freely and unreservedly declared his faith in Christ as his Savior, and told me with peculiar joy that he had family prayers every morning in his house. When I asked him why he did not come out boldly and take his stand as a Christian, he said, with pathetic sadness: "Ah, yes, I would gladly take up the cross," those were his very words, "but there are my wife and aged mother, they still cling to the old customs." How many such men there are in India to-day no one can tell. Only the last great day will reveal it. But we find them wherever we go. Bound by the cruel tyranny of caste to the social organism in which they were born, they are longing with restless and unsatisfied hearts for the hour of their liberation to come. God speed the day when the shackles of caste shall be broken and the captives set free!



A "HOLY-MAN" OF THE HINDUS

These are some of the movements in the religious life of the India of to-day—a revival of Hinduism, a religious unrest, an assimilation of Christian truth, a growing reverence for Christ, and secret discipleship. We find men passing through all these phases of religious awakening. Some are fiercely and bitterly opposed to Christianity and loudly proclaiming the superiority of the Vedanta. Others are restless and dissatisfied with all religion, not knowing whither to turn. Some are unconsciously assimilating Christian truth, and eagerly searching their Vedas to find written there their own best hopes and

A HINDU TEACHER AND NATIVE SCHOOL IN INDIA

aspirations. Others are still clinging to the old faith, but deeply revering Christ as the holiest of men. And still others are secret disciples, not bold enough nor strong enough to break through the iron bars of caste, but secretly in their hearts loving and worshiping the Christ.

It needs no argument to show that such men are in a most critical condition. If the champion of a purified Hinduism, the student of the Vedas and Bhagavad Gita, who is filling the land with his cries of a superior faith, is not met and vanquished in the open field by a vital and living Christianity, India will as surely fall back into the encircling arms of the old faith as the sun will rise on the morrow. If the restless souls who are now drifting hither and thither on a sea of doubt without chart or compass are not presented with an all-satisfying Christianity, they will land at last in the old paganism or find recourse in a blank atheism. If the thoughtful and earnest spirits who now revere Christ as a man are not led to bow before Him as the Incarnate Son of God, they will easily incorporate Him among their gods and worship Him only as one among ten millions. And if the secret followers of Christ, who are now hiding their new-found treasure within their breasts, are not led to take their stand in open allegiance to their Lord and Master, they will either drift back sadly to the old life from which they can not escape or die in loneliness, silent but solitary witnesses to the truth. An awful responsibility rests upon the Church for the salvation of these men. We have led them thus

far. We have destroyed for them the old faith. We have swept away the old foundations. We have created new ideals and raised within their breasts new hopes and aspirations. We have shown them glimpses of the glorious face of a loving and pardoning Christ. Shall we finish this work or shall we abandon it at this most crucial hour? These men are now passing through a religious crisis in their history. The Somajes, the theosophical societies, the intellectual skepticism, the revival of Hinduism—all these are blind gropings in the dark for something real and satisfying in religion. They will not, they can not, stop here. They are seeking some object of faith and worship, some standard of truth, some power for life, that shall satisfy the deepest needs of their spiritual nature. What shall they find? Shall it be the Krishna of the Bhagavad Gita, or the god of an empty theism, or the Christ of history?

Brethren of the Church at home, it is a critical time for India. The effort of a hundred years of missions has borne its legitimate fruit and brought this great nation to a turning-point in its history. We stand face to face with a great religious crisis in India to-day. Shall we meet that crisis? Shall we seize the opportunity? Shall we take the tide at its flood? Shall we redouble our efforts, increase our forces, multiply our gifts, "lengthen our cords and strengthen our stakes," until the priceless diadem of India shall be laid at the feet of our King? These are the momentous questions that confront you, the Christian people of America, to-day. God has called you to the king-

HIGH-CASTE FAMINE BOYS CARED FOR BY MR. AND MRS. S. R. MODALE, AHMEDNAGAR

dom for such a time as this. He has laid upon you this mighty responsibility. He has given you this unparalleled opportunity. He is calling you to this great task through the open doors of that great land, through the Divine shaping of her history, through the unprecedented triumphs of the Gospel among her peoples in the past, through famine and pestilence and religious upheaval, through the stricken cry of her three hundred millions who sit in darkness to-day, and by the Love that loved us all. Upon the answer you give and the response you make, rests, as far as human eye can see, the momentous question of the Christianization of that great empire. God grant that this India of to-day, restless and unsatisfied, awakened to her own deep need, vainly searching her Vedas to find written there her own best hopes and aspirations, claiming the Christ as the holiest of her *Rushis*, yet unwilling to do his will—God grant that this restless, awakened, unsatisfied India may be a mighty impetus to the whole Christian Church to a larger offering of her life, a more abundant giving of her wealth, and to renewed supplication on her behalf that she may know this "the day of her visitation" and the things that be "for her peace."

THE GREAT MISSIONARY APPEALS OF THE LAST CENTURY—III

BY THE EDITOR-IN-CHIEF.

The Church at large owes to such great anniversary occasions as those of the American Board, and other similar missionary organizations, some of the greatest appeals of the last century, but to no society are more obligations due in this respect than to the Church Missionary Society, which has brought to the front, at such times, some of the foremost missionary orators of Great Britain.

One of these great sermons was delivered by Dean Magee (afterward archbishop) in 1866. Eugene Stock says: "In eloquence and power no sermon of the period—perhaps of the entire series of anniversary sermons—can be quite compared with this. It was delivered extempore—probably the first ever so delivered (on those anniversary occasions)—yet there was not a redundant word; every sentence told. And yet it was not merely a splendid piece of oratory, but emphatically a word of living power for the Church Missionary Society."

The text—"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil"—seemed foreign to the subject of missions, but the speaker had a purpose in its selection and knew what he was doing, and had fashioned his weapon for a keen thrust. His opening words were these:

It is the awful privilege of the Church of Christ that she is called

to a share in the work of her Lord—awful privilege, for to share the work of Christ is to share His trial and temptation.

Just so far as our work is identical with His, will the nature of our trial be identical. Whatever weapon was chosen as most likely to wound the Captain of our salvation at any particular moment of His life or work, is just the weapon that will be used against His Church at any similar moment in her life or work; and ever the nobler the work, the sorer the temptation. Ever the closer the disciple draws to his Lord, ever the nearer does the tempter draw to him. Ever the more the presence of the Lord fills His Church, the more does that presence attract the fierce and fiercer assaults of the enemy.

In the temptation of Christ there is a special, perhaps a primary, reference to the temptations and difficulties of missionary work, for it came at the end of His long preparation for His public work and between His consecration in His baptism and His actual entrance on His ministry. And, when we meet to renew our vows of dedication, in the day when the sons of God come to present themselves especially before Him, the tempter will assuredly be present too.

The three temptations of Christ were then powerfully presented: First, the suggestion to maintain life by doubtful means, albeit with good motives; secondly, not now to save life, but to risk it; thirdly, to compromise with the devil for the possession and sovereignty of this world.

Then, with striking originality and force, Dean Magee showed that, while these same forms of temptation are found in all periods of Church history, the first was conspicuously prominent in the early days, when confessors and martyrs continually answered, in effect: "Not life, but the Word of God." The second was prominent in the mediæval age, when the Church, in the pride of ecclesiastical power, "casting herself down," sank lower and lower as she corrupted her sacred deposit of truth with the errors of Judaism and paganism. The third was more conspicuous since the Reformation, the Church being tempted to conquer heathen lands by force and fraud, and then win the heathen mind by ignoring the cross.

The parallel dangers in the present life of the disciple, the Church, and the society were then portrayed, and the threefold application to the society was obvious: 1. Beware of the idolatry of means. 2. Of self-glorification and party spirit. 3. Of learning, science, civilization, without the cross; of the "new Christianity" which proposes, by dropping "dogma," to conquer the world for the new Christ, when all men will own the Fatherhood of God and the brotherhood of man.

"God," concluded the orator, "can do without the Church Missionary Society if He chooses, but not for one instant can the Church Missionary Society do without God."*

Another memorable address made during the last century by a layman was that of Sir Monier Monier Williams, also before the Church Missionary Society, in 1889. In his calm, logical way he

*History C. M. S., II., pp. 388–390.

showed how and why the Word of God is lifted infinitely above those cherished "sacred books" of the Orient, which he, as an Orientalist, had so deeply studied. Some of his masterly sentences should be engraved, as with a diamond point, on the tablets of the Church, especially in these days when so many exalt the Vedas and the Shasters as worthy to stand alongside of the Bible. We give full space to these golden words:

An old friend, a valued missionary of this society, founder of the James Long Lectures on the non-Christian Religions, said to me a few days before his death: "You are to speak at the anniversary of the Church Missionary Society; urge upon our missionaries the importance of studying the non-Christian religious systems." Unusual facilities for this study are now at our disposal; for, in this jubilee year of the queen, the University of Oxford has completed the publication of about thirty stately volumes of the so-called "sacred books" of the East, comprising the Veda, the Zend-Avesta of the Zoroastrians, the Confucian Texts, the Buddhist Tripitaka, and the Mohammedan Koran—all translated by well-known translators. Our missionaries are already convinced of the necessity of studying these works, and of making themselves conversant with the false creeds they have to fight. How could an army of invaders have any chance of success in an enemy's country without a knowledge of the position and strength of its fortress, and without knowing how to turn the batteries they may capture against the foe? Instead of dwelling on so manifest a duty, I venture a few words of warning as to the subtle danger that lurks beneath the duty.

In my youth I had been accustomed to hear all non-Christian religions described as "inventions of the devil." And when I began investigating Hinduism and Buddhism, some well-meaning Christian friends expressed their surprise that I should waste my time by grubbing in the dirty gutters of heathendom. After a little examination, I found many beautiful gems glittering there; nay, I met with bright coruscations of true light flashing here and there amid the surrounding darkness. Now, fairness in fighting one's opponents is ingrained in every Englishman's nature; and, as I prosecuted my researches into these non-Christian systems, I began to foster a fancy that they had been unjustly treated. I began to observe and trace out curious coincidences and comparisons with our own sacred Book of the East. I began, in short, to be a believer in what is called the evolution and growth of religious thought. "These imperfect systems," I said to myself, "are clearly steps in the development of man's religious instincts and aspirations—interesting efforts of the human mind struggling upward toward Christianity. Nay, it is probable that they were all intended to lead up to the one true religion, and that Christianity is, after all, merely the climax, the complement, the fulfilment of them all."

Now there is unquestionably a delightful fascination about such a theory; and, what is more, there are really elements of truth in it. But I am glad of the opportunity of stating publicly that I am persuaded I was misled by its attractiveness, and that its main idea is quite erroneous. The charm and danger of it, I think, lie in its apparent liberality, breadth of view, and toleration. In the *Times* of last October 14th you will find recorded a remarkable conversation between

a Lama priest and a Christian traveler, in the course of which the Lama says that "Christians describe their religion as the best of all religions; whereas, among the nine rules of conduct for the Buddhist, there is one that directs him never either to think or to say that his own religion is the best, considering that sincere men of other religions are deeply attached to them." Now to express sympathy with this kind of liberality is sure to win applause among a certain class of thinkers in these days of universal toleration and religious free trade. We must not forget, too, that our Bible tells us that God has not left Himself without witness, and that in every nation he that feareth God and worketh righteousness is accepted with Him. Yet I contend, notwithstanding, that flabby, jelly-fish kind of tolerance is utterly incompatible with the nerve, fiber, and backbone that ought to characterize a manly Christian. A Christian's character ought to be exactly what the Christian's Bible intends it to be. Take that sacred Book of ours; handle reverently the whole volume; search it through and through, from the first chapter to the last, and mark well the spirit that pervades the whole. You will find no limpness, no flabbiness about its utterances. Even skeptics who dispute its divinity are ready to admit that it is a thoroughly manly book. Vigor and manhood breathe in every page. It is downright and straightforward, bold and fearless, rigid and uncompromising. It tells you and me to be either hot or cold. If God be God, serve Him. If Baal be God, serve him. We can not serve both. We can not love both. Only one name is given among men whereby we may be saved. No other name, no other Savior, more suited to India, to Persia, to China, to Arabia, is ever mentioned—is ever hinted at.

What! says the enthusiastic student of the science of religion, do you seriously mean to sweep away as so much worthless waste paper all these thirty stately volumes of "sacred books" of the East just published by the University of Oxford?

No; not at all; nothing of the kind. On the contrary, we welcome these books. We ask every missionary to study their contents and thankfully lay hold of whatsoever things are true and of good report in them. But we warn him that there can be no greater mistake than to force these non-Christian bibles into conformity with some scientific theory of development, and then point to the Christian's Holy Bible as the crowning product of religious evolution. So far from this, these non-Christian bibles are all developments in the wrong direction. They all begin with some flashes of true light and end in utter darkness. Pile them, if you will, on the left side of your study table, but place your own Holy Bible on the right side—all by itself—all alone—and with a wide gap between.

And now I crave permission at least to give two good reasons for venturing to contravene, in so plain-spoken a manner, the favorite philosophy of the day. Listen to me, ye youthful students of the so-called "sacred books" of the East; search them through and through, and tell me: Do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that He, a sinless Man, was made sin? Not merely that He is the eradicator of sin, but that He, the sinless Son of man, was Himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayer, painful pilgrimages,

arduous ritual, and sacrificial observances—all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every invention for the eradication of sin were themselves sinless men made sin? Zoroaster, too, and Confucius, and Buddha, and Mohammed, one and all, bade men strain every nerve to get rid of sin, or at least of the misery of sin; but do their sacred books say that they themselves were sinless men made sin? I do not presume, as a layman, to interpret the apparently contradictory proposition put forth in our Bible that a sinless Man was made sin. All I now contend for is that it stands alone; that it is wholly unparalleled; that it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world.

Once again, ye youthful students of the so-called "sacred books" of the East, search them through and through and tell me: do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity—that He, a dead and buried Man, was made Life? Not merely that He is the Giver of life, but that He, the dead and buried Man, is Life. "I am the Life." "When Christ, who is our Life, shall appear." "He that hath the Son, hath Life." Let me remind you, too, that the blood is the Life, and that our sacred Book adds this matchless, this unparalleled, this astounding assertion: "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you." Again, I say, I am not now presuming to interpret so marvelous, so stupendous, a statement. All I contend for is that it is absolutely unique; and I defy you to produce the shade of the shadow of a similar declaration in any other sacred book of the world. And, bear in mind, that these two matchless, these two unparalled, declarations are intimately, are indissolubly, connected with the great central facts and doctrines of our religion: the incarnation, the crucifixion, the resurrection, the ascension, of Christ. Vyasa, Zoroaster, Confucius, Buddha, Mohammed, are all dead and buried; and mark this: their flesh is dissolved; their bones have crumbled into dust; their bodies are extinct. Even their followers admit this. Christianity alone commemorates the passing into the heavens of its Divine Founder, not merely in the spirit, but in the body, and "with flesh, bones, and all things appertaining to the perfection of man's nature," to be the eternal source of life and holiness to His people.

The two unparalleled declarations quoted by me from our Holy Bible make a gulf between it and the so-called "sacred books" of the East which sever the one from the other utterly, hopelessly, and forever; not a mere rift which may be easily closed up; not a mere rift across which the Christian and the non-Christian may shake hands and interchange similar ideas in regard to essential truths, but a veritable gulf which can not be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span. Go forth, then, ye missionaries, in your Master's name; go forth into all the world, and, after studying all its false religions and philosophies, go forth and fearlessly proclaim to suffering humanity the plain, the unchangeable, the eternal facts of the Gospel; nay, I might almost say, the stubborn, the unyielding, the inexorable facts of the Gospel. Dare to be downright with all the uncompromising courage of your own Bible, while with it your watchwords are love,

joy, peace, reconciliation. Be fair, be charitable, be Christlike, but let there be no mistake. Let it be made absolutely clear that Christianity can not, must not, be watered down to suit the palate of either Hindu, Parsee, Confucianist, Buddhist, or Mohammedan; and that whosoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians. He must leap the gulf in faith, and the living Christ will spread His everlasting arms beneath and land him safely on the Eternal Rock.

To this remarkable testimony we add that of Professor Max Müller, who, in addressing the British and Foreign Bible Society, said in strikingly similar terms:

In the discharge of my duties for forty years as Professor of Sanskrit in the University of Oxford, I have devoted as much time as any man living to the study of the sacred books of the East, and I have found the one key-note—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmans, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists—the one refrain through all—salvation by works. They all say that salvation must be purchased, must be bought with a price; and that the sole price, the sole purchase money, must be our own works and deservings. Our own Holy Bible, our sacred Book of the East, is, from beginning to end, a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart; they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying, worthy to be received of all men, women, and children, and not merely of us Christians—that Christ Jesus came into the world to save sinners.

CUBA AND ITS EVANGELIZATION

BY D. W. CARTER, D.D., HAVANA, CUBA
Superintendent of Cuba Methodist Missions

Mr. Eugene Stock, of London, remarked in an address at the Ecumenical Missionary Conference in New York, that there is a difference between the evangelization and the conversion of a people. Evangelization is man's work, conversion is God's work. The one is that necessary work of teaching which Christ has committed to His Church; the other is that necessary work of spiritual regeneration which is the office of the Holy Spirit. The latter follows after and depends upon the former. A man must be discipled before he can be saved. The amount of knowledge required for salvation is not great, but still "faith cometh by hearing and hearing by the Word of God."

Evangelization is not an end in itself, but looks to a deeper result, a spiritual new birth. Our Lord evidently intends these two to go hand in hand; His work and man's work are not to be divided.

If simple teaching were all and bare knowledge were salvation, then indeed would the problem of the world's salvation be greatly simplified and hastened. But knowledge is not salvation any more than hearing is believing. "The truth shall make you free," said Christ. And because that is so He also said, "Go ye and disciple all nations," "he that believeth shall be saved."

Evangelization is designed and expected to produce immediate results, and those results are easily discernible in life and character. "By their fruits ye shall know them." By their spirit they shall also be known, for "if any man have not the Spirit of Christ he is none of His." If we apply this test to Cuba, will it be shown that she has been truly evangelized? Will it show that four centuries of Roman Catholic work in Cuba is the work of God's Spirit and the results produced are the fruit of His Spirit? The long period during which the Roman Catholic Church had exclusive control of the religious life of Cuba gave her a rare opportunity for doing a model Christian work. She had a clear field, the patronage and support of the Spanish government, her clergy were on the pay-roll of the government and drew their salary as regularly as the civil and military employees. Notwithstanding her opportunities, Rome has failed to fulfil her duty to the Cubans, even if judged from her own viewpoint and by her own standards.

Religion in Cuba

Soon after the Spanish evacuation a Spanish priest said in a quiet conversation to the writer that the Cubans were a bad people, very poor Catholics, and ungrateful children of the Church. I began to make inquiries as to what the Church had done for them, and asked first as to hospitals and schools. I learned that the State rather than the Church had built and controlled the hospitals, and that little or nothing had ever been done by either for popular education. I asked why it was that in cities of from ten to thirty thousand inhabitants, like Cardenas and Cienfuegos, there should be but a single church building, and that only large enough to accommodate a few hundred people. The only answer was that the Cubans were very indifferent to religion and had never built themselves churches.

An intelligent Cuban physician was asked the cause of the almost universal indifference to religion everywhere apparent in Cuba, and I shall not soon forget the pathetic tone of voice in which he replied: "The fault is not ours. We have had such corrupt priests of such depraved practices that no self-respecting man could attend upon their ministrations, much less permit his family to do so." Then he gave me an account of the character and conduct of the parish priest

A CONCENTRADO TOWN IN CUBA

of his own town, a story of such shameless conduct as to make it unfit for publication. It is not too much to say that under the Spanish régime, and especially during the wars for independence, the spiritual state of the priests was deplorably bad. If the condition ever was good, even from a Roman Catholic standpoint, history and tradition seem to have forgotten it.

The census of Cuba taken by the United States military government in 1899 threw a flood of light on Cuban conditions, and is the strongest indictment of Spain and Romanism for failure to uplift the Cubans. That census gives Cuba a population of 1,597,797, nearly all living in cities and towns. Even the agricultural laborers are generally grouped in villages or small communities. Of this million and a half of people, 552,928 are of school age, but less than 50,000 were attending school, and General Wood estimates that not over thirty thousand were ever in school at any one time under Spanish rule. Two-thirds of the Cubans are illiterate, and only 1,958 are reported as having a superior education.

Education in Cuba

From an educational standpoint Spain and the papal Church have failed in their duty to the Cubans. To remedy this educational destitution the military government has with great energy and promptitude created a system of public schools modeled after the best to be found in the United States. Neither pains nor expense have been spared on this important work, and the aim to put a common school education within the reach of every Cuban child has been well-nigh realized. Trained teachers are as yet scarce, but they are being trained in the summer normal schools established for that special purpose, and by the special instructors and inspectors who are kept busy visiting the schools during the school year. There are now in the schools about 175,000 children of both sexes, of whom 63,000 are colored. They are taught by 3,583 teachers, of whom 2,127 are women and 1,457 are men. Of the total number of teachers, only 115 are colored.

These schools are free in the fullest sense. Besides the tuition, all books, paper, pens, ink, and pencils are furnished the pupils gratis. Attendance upon school is compulsory. Modern school furniture of the best grade has been placed in all schools. Many of the former Spanish barracks, which are usually well-built houses, have been renovated and converted into excellent school-houses. Some of the disused wooden barracks of the United States troops are being removed and made into cheap school-houses for the smaller country places. This transformation of barracks into school-houses is one of the hopeful and cheering signs of the times.

The demand for the public school is everywhere eager and insist-

ent among the people, but there are not lacking elements that may seriously damage its efficiency in the future. The first is its cost. At the present rate the cost is not less than $2,500,000 per annum. A second cause is the mixing of the races, for which cause many of the well-to-do white people are not availing themselves of the public schools. A third reason is the opposition of the Roman Catholic Church to the free secular education. It is not openly showing itself here yet, but it will later.

These facts are creating a demand for first-class private schools on the part of persons who are able to pay for the education of their children, and there is thus being opened up a way of access for the

THE ROMAN CATHOLIC CATHEDRAL IN HAVANA

missionary teacher to a large and influential class of people. Some of the missionaries are taking advantage of this demand to establish schools of a high grade on a self-supporting basis. The Methodist Church has such a school in Havana which numbers nearly two hundred pupils. The principal is a missionary, all the teachers are Christians, the Bible is taught in every grade in the school, and a constant effort is made to have the school pervaded by a positive Christian influence of the New Testament type.

The Roman Church makes marriage a sacrament, and has much to say about the importance of the relation it sustains to the sanctity of the family and to the preservation of society. The census shows that of these people so long under the tutelage of that Church, only twenty-

A GROUP OF CUBAN CHILDREN—THEY NEED EDUCATION

four per cent. of the adults are legally married. In some of the provinces the per cent. falls even lower. In Pinar del Rio it is fifteen; in Matanzas it is thirteen, and in Santiago it is but twelve. A very large proportion of men and women live together without ever having been legally united in matrimony. Many of the couples are faithful to each other and bring up their families with care and kindness, but it is a sad commentary on their religious teachers that they have been forced into such relations by the high fees charged for performing the marriage service. The marriage law has been greatly modified by the military governor, but it is still cumbersome and defective, obstructive rather than helpful to marriage, and needs to be still further simplified.

All missionaries and army chaplains whose names are properly registered in the office of the secretary of justice are now authorized to celebrate the rites of matrimony, and none of these exact fees for their services. The priestly monopoly is thus destroyed. A sounder doctrine of marriage is being taught, and the public morals will be improved.

There are at present engaged in the active organized work of evangelizing Cuba seven of the leading denominations of the United States: the Baptists, the Congregationalists, the Disciples, the Episcopalians, the Friends, the Methodists, and the Presbyterians; all have been at work for some years. There are also a few independent and undenominational workers, and all are achieving fair success.

Exact statistics are difficult to obtain, but there are about one hundred Christian workers, and they are in every province.

The total number of Cuban Protestant church members probably does not exceed three thousand, but the number is constantly increasing. The whole island is open to the Gospel. There is not a town or rural community where the missionary can not get a hearing and gather a congregation. There is no fanaticism, but much indifference and more ignorance. Indeed, it would be a more hopeful sign if the people were earnest enough to show a combative spirit occasionally; indifference is harder to overcome than fanaticism. While waiting on the Havana wharf recently I conversed with a Cuban who spoke English brokenly. He was curious to know my profession, and when he learned that I was a minister of the Methodist Church he said, "Oh, that is very good reeleegion. I was in the States once and I hear one man preach that reeleegion. I like it much. I like all the reeleegions. All the reeleegions are very good, but I have not any." Thousands of men in Cuba could say like him, "I have not any religion."

The attitude of most Cubans toward religion is indicated by the words irreverent, indifferent, self-satisfied, complacent, and untaught. Personal responsibility to God, consciousness of sin, and need of pardon are things that do not weigh on their minds. The missionary constantly feels a longing to break through the superficial crust of their natures and see if there is not a deeper and more serious personality beneath that can be stirred up and awakened to higher and better views of life, religion, and God. In a people of many excellencies, of suave manners, unruffled patience in many trying circumstances, of graceful speech, of ready wit, of high appreciation of the beautiful in

OLD SPANISH BARRACKS AT SANTA CLARA, NOW USED AS A PUBLIC SCHOOL

art and music, there must be in them also a capacity to appreciate the true and the good if it could but be reached and awakened.

To help forward the work of organized evangelization the missionaries of nearly all the churches on the island held a general missionary conference at the city of Cienfuegos, February 18th to 20th. The common cause was promoted by the discussion of plans as to cooperation, comity, and territory to be occupied. There is a strong feeling that the Gospel should be promptly preached to all the million and a half Cubans on the island. This can soon be done if we can wisely decide to cooperate, to be mutually helpful, to avoid hurtful rivalry, needless overlapping of work resulting in distracting and exasperating divisions of small communities.

The Roman Church is showing signs of reviving life. It is adjusting itself to the changed conditions. For the first time in history the pope has appointed a native Cuban to the archepiscopal see of Santiago. The Italian who was put in charge of the diocese of Havana was distasteful to a large element of Cubans and has been removed. Another new thing for them is the opening of Sunday-schools, and several distinctly church papers have been started. A number of Church property cases have been adjusted by the military government which were pending settlement for years. This has largely increased the revenues of the Church and strengthened its hands for dealing with its problems. It is charged that the Italian bishop pushed the matter through as rapidly as possible because he distrusted the Cubans and was unwilling to leave the matter for them to adjust on coming into power.

The United States in Cuba

It would not be proper to close this article without reference to the work done by the present military government along lines which in a broad sense are humanitarian and Christian. From official reports and statements the following facts have been gathered:

Every town of importance on the island has been provided with a hospital well equipped with the necessary supplies and appliances.

Asylums for orphan children have been established wherever necessary. It is the purpose of the insular government to establish four state institutions: two for boys and two for girls; two to be industrial and agricultural, and two to be correctional and industrial.

The prisons have been overhauled and repaired from one end of the island to the other, and the sanitary conditions greatly improved. The military government has had its agents go over the island, investigating every case under detention, and many hundreds of prisoners who have been detained for long periods of time awaiting trial have been released; only such being released, however, as had awaited trial for a period as long or longer than they would have been sentenced had they been found guilty.

Judges who have been found derelict have been summarily dismissed,

and every effort is being made to impress on the community at large that individual rights and individual liberty are the foundation of every good and stable government. Correctional courts have been established throughout the larger cities, where the trial is oral and summary, as in our police courts. Their success has been phenomenal; and, while opposed at first, every town is now anxious to have one, and orders have already been published establishing many more. The writ of habeas corpus has been published to take effect on December 1, 1900.

The United States troops have not been used during the present year for the maintenance of order. The police work in the rural districts is done by the rural guard, which amounts to about twelve hundred men for the entire island of Cuba. These men and their officers are all Cubans.

Sanitary work of great importance has been carried on from one end of Cuba to the other. The two eastern provinces in the island of Cuba for the first time have passed through a summer without a case of yellow fever, and in general there has been a great improvement in health

A LOAD OF SUGAR-CANE, CUBA

throughout the island. Plans in detail are now ready for advertisement for paving and sewering in a thoroughly first-class and modern manner the city of Havana and its suburbs, and there is every reason to believe that in a few years yellow fever in Cuba can be got under the same control as now exists in Jamaica.

A thoroughly efficient mail service has been established, and is being conducted with efficiency and economy.

The work that Gen. Leonard Wood is doing is of immense importance to Cuba. It is truly missionary work. He is dealing in a large and unselfish way with the problems of the new era; he is giving the future rulers of the island a most valuable lesson of unselfish devotion to duty, of intelligent study of actual conditions, of active and industrious personal participation in the hard work of the government, and of unostentatious simplicity in his style of life. If simplicity, industry, and approachableness are valuable in a ruler, it is to be hoped that the example of General Wood may tell on the future rulers of Cuba.

AMONG THE VILLAGES OF INDIA

BY GEORGE SHERWOOD EDDY, CALCUTTA

We are out among the villages, far from railway or white man, with a score of earnest theological students, preaching morning and night from village to village in the joy of carrying the Gospel to a thousand souls a day. We spend the hot noon hours studying in the tents in the shade of some little grove. Every few days we strike camp and move on till our month's itineracy is over. So we go on from month to month through the ten stations of the Madura Mission till our year's work is done.

Here in these villages centers the life of India, for ninty per cent. of its population, or nearly one-fifth the people of the world, live together in these half million villages. Beneath a cluster of palms or banyans are a hundred huts huddled together for mutual protection and help. Each house consists of a floor of earth ten feet square, four walls of mud a foot thick, a roof of hay or palm leaves, a low door for light, without window or chimney, table or chair. This one room is the home of a family of five or ten. The fields surrounding the village give them food, the village tankard supplies water, the trees above furnish their houses, while the little shrine or temple without the village is their religious center and *Chutterham* (rest-house); the market-place in the midst of the village is the social meeting-place. For dignataries there is the "head man," the writer or school-master, and the astrologer. Cases of dispute are settled by a "panchayat" or unofficial jury of five. Thus the village, like a miniature republic, is isolated and self-sufficient, as ignorant of all the world as it in turn by the world is ignored, unknown. The sun marks the time of its uneventful, lazy hours as the children play and the dogs sleep in the sunshine.

Suddenly every dog is awake, and with din of howls and barking arouse the village at our arrival. We come in with our own violin and a song, and are followed down the street by the curious crowd. Arrived at the market-place, we continue to sing till all the people are gathered. Then one by one we try to tell the simple story that can change their lives. The people sit around chewing betel leaf, or cleaning their teeth for the morning with a stick, or nodding approval as we proceed, for of all the people of the world they are the most gentle and tolerant. But spiritually their life is sunken and sordid and needy beyond all words. The simplest ideas of spiritual religion seem beyond them, except as God supernaturally reveals them as we preach. We say, "God sent His Son Jesus Christ to save you from your sins." What do the words mean to them? Their word "swami," or "God," may mean either the local village demon or

deity residing in some tree or stone, or, more probably, the "Great God," dim, distant, vague, who once created the world and still sustains it, but with whom they have no dealings, no access. That "Christ" was the incarnation of God they can believe, for they have many incarnations of their own, moral and immoral. "Sin" may be to them a dim sense of religious demerit for breaking certain rules of conduct, or caste, or ceremony. Their unknown future is a vague mist of transmigration depending on punishment or rewards. But there is neither concern for that future nor moral sense of guilt before a holy or loving God. The word "save" has no meaning to those who do not know what they have to be saved from or saved for, and who perhaps never heard the word before. There they stand, with no knowledge of their religious books, no conception of prayer or communion, no care for their souls, no true sense of sin, no love for God —for the most part, only an outward ceremonial of caste and religious customs to hide an utterly sordid life. We preach, and one strikes his stomach (the center of all his life and thoughts), and says, "Will your God give us food without work?" That question represents their attitude toward religion. "Food" and "work" they understand, but not "sin" and "salvation." What can we do for such degraded people? Save them! We did not come here because they were attractive, but because they were lost. We did not come because the work was easy, but because God was mighty; not because they loved God or us, but because He first loved us and them. And we are glad we came—glad a thousand times! However low they are fallen, their Christ has come to save them. We can begin with loaves and fishes, with the water of a well, or wherever we find them, with a Gospel that can save them body, soul, and spirit.

We found proof of this in the very first village in which we camped. Here was a solitary Christian, a man converted from the thief caste, for a long time persecuted by them yet living a consistent life in their midst. Near his house stood the images of his own father and mother, which were worshiped by all the rest of the village except himself. Morning and night he had held family prayers and read his Bible, he had witnessed to his neighbors, and even his wife had preached the Gospel in the streets. His relatives had persecuted him till one year when the crops of the village failed, his field bore abundantly and he shared it with them. They said "his God has blessed him" and ceased to persecute. To-day he is the most trusted and respected man in the village.

In another small village we gathered the people in the moonlight and preached to them. As the farmers began to nod sleepily after their day's work, we made them stand and listen to keep awake (which they gravely did). It began to appear that they wanted our influence in a lawsuit, and that their motives were worldly, tho they

protested they had lost faith in their idols. To test this I walked with them to the little stone temple. It was dark, and filled with bats and filth. Inside were the hideous black stone idols, "Ganesha," with his elephant head; his mother, the "goddess of cruelty," to whom the village offered the blood of their goats in sacrifice, and all around images of snakes, etc., attendant on the gods. I said, "Can this idol see with its eyes or hear with its ears?" "No." "Can it feed itself or mend its own arm if it breaks?" "No." "Then how can it feed you or heal you if you are sick?" They were silent. "If I put it down on its face can it lift itself?" "Will you give me permission to show you?" I asked. With their consent I turned it over on its face. "See, it can not even lift itself from the dust; how can it help you?" They laughed with apparent relief. Then I stood the idol up (to prevent a bogus miracle later) and said, "If you will send all these idols to my house I will know that you are ready to worship the one true God and become Christians." I have received other idols since, but that village has not yet come over. We refused them financial or legal help and preached for hours on the spiritual nature of Christianity.

HOW SHOULD WE PREACH TO THE HEATHEN?

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Manifestly the answer to this old yet ever interesting question must depend largely on the light in which heathenism itself is regarded. If the various forms of heathen religion are the outcome of well-meant but misdirected efforts on the part of unenlightened men to find out God, then they should be met in one way. If they are the result of sin abiding in the heart and working out the perversion or obscuration of truths intuitively and unavoidably perceived, then they should be met in an entirely different way. There is here no question of how much truth may rightly or wrongly be attributed to these heathen systems, nor indeed of whether or not there is any element of truth in them. Truth there no doubt may be, indeed must be, in every system of religion—every system, at least, that has in it power to hold even a small following for however short a time. But it does not necessarily follow that this truth must be, or generally is, an integral part of the system to which it belongs, or that it has any moral influence over the lives of those who profess it. For truth may be held by way of tolerance simply because it can not be escaped, and it has even been known that truth of considerable significance has been eagerly grasped only to be used as a foil to ward off other less welcome truth. The mere possession of truth in larger or smaller

measure is therefore a matter irrelevant to the present discussion. Granted that there are truths in every system of heathen religion, granting to Buddhism, for instance, all that its most ardent advocates can claim for it—a marvellously well-wrought philosophic basis; a code of morals, if not the highest, at least worthy of being accorded the distinction of having far outrivaled all that preceded it in the lands in which it has flourished; a worship, if it may be so called, which, while it makes no recognition of a God, Supreme Ruler of the universe, yet even so does better perhaps than do some other religions which, while recognizing a God, dishonor him by a false theology—granting all this, the question still remains, What is the real accounting of Buddhism? What has been the inner history of its development? Did she truth which it possesses come to it as a result of independent and sincere research, or is it innate truth, truth which is necessarily perceived by men and from which there is no escape? Is it perchance truth which, to repeat our former figure, is used as a foil against still less welcome truth? In other words, is Buddhism, are other heathen systems of religion, the result of a sincere attempt to find a God otherwise unknown, or are they the outcome of an effort on the part of the smitten conscience to hide itself from a God of whose presence it is only too painfully aware?

The Nature of Heathenism

How is the answer to this question as to the real nature of heathenism to be sought? If we turn to the investigation of the heathen systems themselves, which at first thought would perhaps commend itself as the most natural method, we shall only be led into endless confusion. For if we are to accomplish our purpose, this must be a study of heart processes, and "the heart is deceitful above all things." Its ways are exceedingly difficult to trace even when we have direct personal knowledge of them, and if we were left to this one recourse, the task would be so hopeless as to make it the part of wisdom never to attempt it. But for those who believe in the inspiration of the sacred Scriptures there is a shorter, surer method. If the author of the Bible is the Creator of the human heart, none can know better than He the real nature of heathenism. And it would seem that even those who deny the special inspiration of the Scriptures must recognize in such an one as Paul, a writer of authority at least equal to that of any other writer of any age. He knew heathenism in its most cultured as well as in its grossest forms. Never has it been better able to defend itself than in the days when the philosophers of Greece held their schools of learning at Athens, and we may be sure that he was well familiar with all that they had to say for themselves. And yet what is the judgment which this Paul records concerning heathenism? We find it in the first chapter of his Epistle to the Romans.

Within this brief compass (verses 18–25) is contained the profoundest treatise on heathenism that ever was written. What now comes from a careful study of it? Three momentous declarations stand out full and clear.

First, all men know God. The heathen knows God. Buddhism professes itself to be atheistic, to be sure, but the Buddhist nevertheless knows God. Nor is this knowledge of the Supreme Being a dim and vague perception—"the invisible things of him since the creation of the world are *clearly* seen." It is a perception of vast and stupendous truths—"being perceived through the things that are made, even his *everlasting power* and *divinity*." Surely this is a wonderful revelation, and it is given to every heart of man—"the wrath of God is revealed from heaven against *all* ungodliness and unrighteousness of men."

Second, the various systems of heathen religion are the result not of an attempt to find a God not otherwise discoverable, but contrariwise of a refusal to glorify a God already known. "Knowing God, they glorified him not as God, neither gave thanks, but became vain in their reasonings, and their senseless heart"—how does that sound beside the sentiments that found expression on professedly Christian lips at the parliament of religions?—"their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image." This is the apostle's accounting for the world's idolatries. Men know God, but being unwilling to acknowledge him as God, they change his glory into the likeness of corruptible man, and of birds, and fourfooted beasts, and creeping things.

The *third* declaration which the apostle makes is that the world's immorality is the outcome of the world's impiety. "Wherefore," that is, because man had changed His glory for the likeness of an image, "God gave them up in the lusts of their hearts unto uncleanness," "unto vile passions," "unto a reprobate mind." We are startled by the language, but let us not seek to minimize its awful meaning. It was not simply that God let men have their own way. He saw that they would not magnify Him as God, and so He gave them over unto wickedness. He inflicted this upon them as an awful retribution for their disregard of Him. He gave them over into sin. He would not have it that the human race might be at once ungodly and righteous. The world's immorality is the God-appointed and God-inflicted consequence of the world's impiety.

Modern thought has drifted so far away from the Scriptures and become so accustomed to putting its own interpretation on things, that to many these declarations of the apostle will at first blush seem strange. Objections will at once suggest themselves. It will be said, that the absence in the languages of some races of any word for God

proves that not all men know Him, and that an atheistical religion like Buddhism is inconsistent with Paul's declaration; that the exalted nature of the truths contained in some heathen systems of religion is such as to controvert the idea that these systems have been built up as the result of an effort to deny the truth rather than to discover it; and as to the doctrine that the world's immorality is God's visitation of wrath upon the world for its impiety, it will be delared to be too abhorrent to any just conception of God to be seriousiy entertained.

In answer it would be sufficient, even if there were no confirmatory evidence to substantiate the apostle's position, to point out to the devout student of the Scriptures that we have here the very word of inspiration, and that it is not for us to quibble with its statements or to wrench its meanings, but rather to adjust our thoughts to its thoughts in humble recognition of its Divine authority—a fact which at the present day seems to be very largely forgotten. But there is confirmation. The very universality of religion is in itself sufficient evidence that all men have a consciousness of God. To be sure, this consciousness is sometimes difficult to bring to the surface, and yet how often in the experience of the faithful missionary has it proven true that when he has pressed the thought of the Divine One home upon the hearts of his hearers, the stoutest heathen has been compelled, unconsciously perhaps, often against his will, to acknowledge the existence of God. And if ever the missionary fails to wring this confession from any one, we may rest assured that it is not because the consciousness of God is not there, but because the means employed have not been sufficient to the task, so deeply has this consciousness been hidden by sin and its works.

That heathen systems of religion are the outcome not of an attempt to find out a God before unknown, but rather of an endeavor to hide away from a God of whose existence the soul is only too painfully conscious, is in strict accord with all that we know of sin and its effects within the heart. When Adam had sinned, he went and hid himself from the presence of his God among the trees of the garden, altho if ever he had need to come out into that presence instead of fleeing from it, it was then. And from that day to this the tendency of sin has ever been to lead men to seek some covert where, like the pursued ostrich, they may fancy themselves hidden from the gaze of the All-seeing Eye. And we may well believe that heathen religions, so far from having arisen as some have vainly imagined out of the soil of lofty aspiration after a God unknown, are devices more or less elaborate for shutting the thought of God as he is out of the minds and hearts of men. If these various systems were the result of sincere attempts to find out God, then the farther the system is developed, the more complete in all its parts, the more open to the truth ought its devout adherents to be. But precisely the contrary is true. The

more elaborate and complete the system, the less ready are its followers to yield themselves to Christ. The Gospel meets its greatest triumphs not among those who have the most finished, but among those who have the crudest systems of religion. Elaborateness, completeness, finish here seem to be elaborateness, completeness, finish of escape from the consciousness of God.

As to the conception of God which is presented in the apostle's words, "He gave them up unto vile passions," even the baldest interpretation of the passage—the interpretation which the present writer is disposed to accept—may after all be seen to be not inconsistent with the loftiest conception of God as the father of all mercies when it is borne in mind that godlessness is the chief of all sins, and that for the race of man impiety with morality may betoken a worse condition than impiety with immorality. The most hopeless people, religiously considered, are those who disregard God and yet are able to maintain a fair degree of outward rectitude.

How to Meet Heathenism

Having now considered the true nature of heathenism, we are prepared to take up the question of how it should be met. For answer we can not do better than to turn to Paul's sermon on Mars' hill. In this notable discourse we shall find that which at first blush may seem inconsistent with the passage in Romans, but we believe that a right interpretation will show that the great apostle's attitude and aim and method here are entirely true to the principles enunciated in the epistle.

The seeming inconsistency is to be found in the use of the word "ignorance" ("What therefore ye worship in ignorance"), standing in apparent conflict with the idea that all men know God. But the meaning evidently is not that the Athenians had absolutely no knowledge or suggestion of the existence of a Supreme Being, and yet were worshiping Him, for that would be manifestly impossible. The whole course of the apostle's thought requires the underlying assumption that in their heart of hearts his hearers knew God. It seems that the Athenians were wont to build altars to many gods and goddesses, but ever as they builded, or ever as they engaged in their devotions, they were filled with a vague apprehension lest their acknowledgment of the superior powers might not after all be complete and comprehensive, and so they would build new altars and inscribe them, "TO GOD UNKNOWN." But in this vague apprehension the apostle discerns nothing less than the consciousness of the true God stirring within them and demanding worship for Him, a consciousness ever and again stifled by a return to the worship of grosser deities to be sure, but a consciousness which nevertheless at times asserted itself with power. Their "senseless heart" had been "darkened," for they no longer had

a clear, explicit perception of God; but there was still that within which spoke mightily of Him. If they were ignorant of the Divine One, their ignorance was superficial; their knowledge of Him was deep, intuitional. And with this accords the course of the apostle's argument throughout. There is no attempt to prove the existence of God. That is taken for granted as bearing its own evidence to the hearts of men. "The God that made the world and all things therein," "Lord of heaven and earth," "He himself giveth to all life, and breath, and all things," "He made of one every nation of men," this is not proof, it is simple assertion. There is no argument save to show that such an One as he is describing, and as his hearers know to exist, ought not to be likened unto an image graven by art and man's device.

Turning now to the discourse as a whole, we find that the apostle's *attitude* is clear and unmistakable. While courteous throughout with a courtesy so flawless that the most fastidiously sensitive of his Attic hearers could take no offense, the apostle is entirely free from dawdling sentimentality. The idea that all religions are tending to the same end or seeking the same object, and that Christianity differs from the rest simply in having more of the truth or a higher quality of it, is entirely foreign to his thought. From start to finish he proceeds, as we have already indicated, on the assumption that his hearers know God, and that they are guilty in refusing to acknowledge him as God.

His *aim* is to uncover and drag to the surface this knowledge of God on the part of his hearers, and to arraign them before the bar of their own consciences for ignoring His existence and obscuring His glory. He deals with no minor issues. He holds no lesser object before His eye. No esthetic or humanitarian or even moral consideration as such appeals to him. He seeks first and only to bring men to the confession of God as God, God as he is and ever should be, Lord by right over every man's heart and life.

The apostle's *method* is to seize upon those evidences which his hearers themselves, unwittingly perhaps, but nevertheless significantly, presented in their devotions, of the consciousness of God within them, and to make these evidences testify against them.

Missionary Preaching

As now we review both the passage in Romans and the discourse in Acts, is there instruction for us? Can we glean any suggestions to aid us in our work of preaching to the heathen?

(1) In preaching to the heathen it seems manifest that we should never undertake to prove to them the existence of God, but should rather seek to convict them directly of sin in not acknowledging and glorifying the God of the consciousness of whose existence they can

not, we may rest assured, rid themselves. Who art thou that thou shouldest undertake to prove what God has already proven? If He has manifested Himself in the hearts of men, canst thou add to the revelation? And who knoweth but that by thy meddling thou mayest interfere with the secret processes of His work within the soul?

Apologetics is a branch of study which is usually pursued with little enough profit even in this country, and the preaching of it on the mission field is still less likely to be beneficial. Indeed, if we attempt to prove the existence of God, there is danger lest we bring about results precisely the opposite of what we intend, for we may give the heathen occasion to think that what we try so hard to prove may after all need proof. Instead of seeking to prove to the heathen the existence of God, it is far better to endeavor to bring to the surface of vivid consciousness the thought of the God whom they already know.

(2) To the accomplishment of this purpose a right understanding of the religion of the people to whom we go is indispensable. By a right understanding we mean not such an understanding as is acquired by a study of their philosophical systems as such, not such an understanding as is ordinarily conveyed to the mind in schools of comparative religion, but rather a spiritual understanding, such an understanding of them as it may be supposed is possessed by the Spirit of Truth, an understanding gained in the light of the great fact revealed by inspiration and confirmed by our own knowledge of sin, that these various systems are born, not of any sincere seeking after God, but, on the contrary, of a desire to blind the heart to the fact of His existence. The study of the various heathen systems may be of curious interest to the philosopher as indicating the ventures of the human mind in the realm of thought, but for the missionary this is of little profit. He must have a profounder knowledge than that. He needs to know these religions not as philosophies, exercises, and speculations of the mind, but as expressions of the heart in its natural estate, and he can value no knowledge of them as worthy of his attention which does not enable him to perceive in some measure how, either boldly and openly, or subtly and by sinuous means, the heart has in these systems of religion, while professing to hold the truth, managed to suppress it, to "hold it down," to use the apostle's language, or to turn it to perverse uses.

(3) Having acquired this spiritual understanding of the religion of the peoples to whom he goes, the skilful missionary should seize upon those evidences which the heathen himself gives of the consciousness within his heart of God, and patiently and perseveringly apply them as a lever by means of which to force this consciousness to acknowledgment and expose the hidden sin of the heart. In so doing he will have the satisfaction of knowing that he is imitating apostolic example, and that he is cooperating with the Spirit of Truth. For if

every man knows God, if every man has the consciousness of the Divine One ineradicably implanted within him, the one who implanted it was none other than that Spirit who is the source of all truth. And we may be sure that a consciousness which He has implanted and is guarding will in some way reveal itself. It can not remain altogether hidden. Some tell-tale concession will be made to the tremendous verities struggling within. It is safe to say that there is and can be no system of religion, atheistical, or polytheistical, or pantheistical, which does not in spite of itself bear testimony to the existence of a personal, holy, Supreme Being, and, more than that, make confession of impotency in the endeavor to screen the soul from His penetrating eye. After all, the consciousness of sin is the most universal thing in the world, and the consciousness of sin speaks of a holy God who has been sinned against. And the one great failure of all heathen religions, the most terrible arraignment that can be brought against them is, that instead of bringing the soul before that God in humble contrition, they strive to hide it away from Him, and, failing in that, they benumb the soul itself to the sense of His presence. "This is the condemnation," the condemnation of all the heathen religions that ever were devised by the perverted intellect and the wicked heart of man, "that light is come into the world," the consciousness of God is here, but "men loved darkness rather than light." To bring this fact home to the hearts of men is the task of the missionary.

THE PROGRESS OF MISSIONS IN SOUTH INDIA*

BY REV. J. P. JONES, D.D., MADURA
Missionary of the American Board, 1878–

The Madras Presidency and its affiliated native states have a population less than one-sixth of that of all India and Burma, but they nevertheless have always represented the highest missionary interests of that great land. Much the largest and best organized missions are conducted here, and their Christian communities aggregate more than half of the whole number of Protestant native Christians in India. Twenty-eight societies are now conducting thirty-five Protestant missions in South India. All but three of these are the products of the present century.

I. *The Missionary Force.*—The missionary body in this presidency has, in the past, had among its members not a few men of distinction—men who would have shone in any sphere of life and who would have achieved large success in any land or profession. Up to the present time the home churches and missionary societies have continued to send out their missionary representatives in ever-increas-

* Condensed from the *Missionary Herald.*

ing numbers to occupy this field for Christ. The day will come when this foreign agency will decrease and its place be occupied by an efficient Indian force. But that day has not yet arrived. The missionary body is larger to-day than ever before. Its army of 456 men and 474 women workers—930 in all—represents, on the whole, a highly intelligent, devout, and consecrated body of laborers. Of these, 269 come from the American continent, 233 from the continent of Europe, and the remainder, 428, from the British Isles. In the European missions the male workers considerably predominate; in the American missions, on the other hand, the lady workers are in the large majority; and in the British missions the two sexes are about equally represented.*

II. *Native Agency.*—In estimating the development and strength of missionary organizations, nothing is of more importance than a knowledge of the native agency which they have created and which engages in their work. In this particular, South India missions present a worthy record, and to-day they possess a force of Indian workers whose number is calculated to greatly impress the student of missions. It is enough to stir within one the deepest emotions to know that an army of 10,551 men and women has been raised among the people, prepared by these missions for Christian service, and are now giving all their time and strength to the conduct of mission work, to the development of the Christian community, and to the preaching of the Gospel of Christ to the Christless. Such a host of workers, under God, ought to be enough to tell mightily in the conversion of this presidency. And we have every encouragement to believe that its influence is to be increasingly felt in the salvation of souls as it becomes more and more possessed and used by God's Spirit.

For the training of this agency nearly all the missions have established and conduct theological and normal institutions. Of the former institutions there are twenty-five, with a total of 337 male and eighty-four female students. The average length of the course is three years. There are also nineteen mission normal schools which have on their rolls 220 men and 205 women. Tho the students now being trained in these schools (especially the theological seminaries) are far too few to supply the demands of our fields, yet they show a large advance over former years, and furnish us with strong hopes for a better trained agency in the future.

This agency is classified as follows: Pastors, 406; catechists, 2,775; colporteurs, 71; teachers, 6,513, of whom about two-thirds are men and one-third women; Bible women, 786; total, 10,551.

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* Of all the ladies included in these figures about half are unmarried and are engaged in independent work. Not all married ladies are included in these figures—only those who take an active share in mission work—many of them being among the hardest workers in the field.

III. *Benevolence.*—Missionary work is a twofold stream of outgoing benevolence. A study of these two streams is interesting.

(*a*) The offerings of the Church of Christ in the West, which are annually bestowed upon these missions in the form of appropriations, amount to a very large total—more than 3,000,000 rupees, or about $1,000,000. This comes from the three following sources: Great Britain, Rs. 1,497,919; America, Rs. 932,081; European Continent, Rs. 620,000; a total of Rs. 3,050,000.

(*b*) Looking now at the other stream of Christian offering—that within the missions themselves—we find reason for encouragement. Tho not comparable to the above, it is nevertheless cheering not only in its magnitude but in its annual increase. Tho a few of the small missions fail to report under this head we nevertheless have Rs. 248,852 reported. Adding approximately for delinquent missions, we shall have 255,000 rupees. This gives an average of Rs. 1-9-0 *per capita* for all the (159,797) communicants, and nearly 7 annas for every member of the whole Christian community. Considering the deep poverty of nine-tenths of all our native Christians, this is certainly not a bad showing. It is also encouraging to know that the highest averages are found among the oldest and best organized missions. This is partly because of the better organization and the training of the Christians; also partly because of the improved circumstances of the Christians of the third and fourth generations. The support of the pastors by the native Church is becoming more and more common in the older missions—some missions practically meeting all this item of expense.

IV. *The Native Christian Community.*—This community, which is practically the harvest of this century's work, has attained a population of 608,878. Of this number 159,797 are communicants. Comparing these figures with those of 1878, we find that the community since then has more than doubled and that the communicants have increased more than 300 per cent. This is certainly an encouraging advance in twenty-one years. Comparing it with other Christian communities in the same area, we discover that it is about twice the size of the Syrian Christian (330,000), and more than half the size of the Roman Catholic (1,138,772) community. Adding these three communities together, we have a total of 2,077,650 natives in South India who to-day bear the name of our Lord and Savior.

For the first generation of Christians we make no large claims on the score of moral excellence. We hold fearlessly, however, that they are positively better than the Hindu classes from which they have separated themselves, and are improving constantly in life and character. We must distinguish between genuine piety, which most of these possess, and the fruit of a high Christian character, which it takes generations to develop in any people. It is quite different in

respect to Christians of the second and third generation, especially those who have had educational training. Under the influence of this training in schools and in Christian homes there is rapidly rising a class of Indian Christians which has not only found life and peace in Christ, but which also is being increasingly adorned with the graces of civilization and which reveals the sturdy traits of a high moral discipline.

Missionary organization, with its vast system of schools, is rapidly lifting up our Christian people, as a body, in intelligence and culture. This is not only true of primary education to the masses, but also of higher education to those of the highest mental aptitude. The consequence is that the native Christian community is to-day educationally far in advance of all other sections of the community except the Brahmans. And when the true measure of a community's intelligence is measured, as it must be, by the attainment of both man and woman, the Christian is even in advance of the Brahman in all but the highest grade of education. It is not true that Christianity has thus far only influenced and acquired footing among the outcastes. Many thousands of Sudras have been brought into Christ's kingdom, and now rejoice in bearing his name.

IV. *The Non-Christian Community.*—Within the field of our survey there are to-day about 43,000,000 people, or more than the whole population of Great Britain, and more than half the population of the United States. Of this number probably 3,000,000 are Mohammedans—or six and two-thirds per cent. Of the Hindu commmunity about 1,500,000 are Brahmans. The attitude of this people toward our faith is a matter of much interest. For an intelligent appreciation of this attitude it is well to consider three classes separately.

(*a*) *The Submerged Classes, or the Panchamas.*—There is an evident turning of these people toward the Christian religion. It is of little use to study their motive in this matter. It is doubtless largely an economic one—a desire to better their situation and to shake off their social bondage and financial distress. We could hardly expect a higher motive from this people as a class. Whatever be the cause, the last few years have witnessed a turning of this class, as villages and communities, to seek Christian instruction and enrollment. This has been most largely witnessed in the Telugu field. The same thing is true of some of the northern districts of the Tamil country. We thank God for this mass movement, and hope that it may, ere long, spread throughout the whole presidency and bring into the Christian fold the whole of the outcaste community. They will there find that salvation of soul, elevation of mind, and bettering of social condition which they need. Many of them already recognize in Christianity the power which alone can save them.

(*b*) *The Middle Classes.*—This includes the large and well-to-do-class of Sudra farmers and merchants. They have failed largely to respond to the call and claims of the Gospel of Christ. The word "indifference" fairly represents the condition of most of them. They give ear to the message, they assent and give evidence of a certain amount of interest, but it is rarely of sufficient depth or strength to enable them to face the persecutions which will inevitably come to the convert. To this class the all-embracing tyranny and bondage of caste is everything. It is a greater obstacle to the progress of Christianity than all others combined. It furnishes, against any one who would leave his ancestral faith and be a Christian, the most numerous and most annoying means of persecution ever invented by human ingenuity; and it stands as a restraining error to-day in the minds of many thousands who would otherwise gladly become Christians.

(*c*) *The Brahmans and the Educated.*—These two classes are largely identical. To all outer appearance the Christian missionary finds little to encourage him among this class. It seems unyielding, uncompromising, and haughty. There has been a marked advance in this spirit, and a development of positive antagonism during the last two decades. Formerly apathy has largely given place to attacks on our faith and to loud praises of Vedantism as the way of salvation. This spirit is largely identified with, or springs from, a growing nationalism, or a spurious patriotism such as glories in everything religious which is Indian, and looks with suspicion upon all that seems Western. It has been stimulated by the vagaries and flatteries of theosophy, and by the false stories of Western-traveled "Swamies" as to the so-called triumphs of Hinduism in the West. Side by side with a revived Vedantism is extolled and preached a neo-Hinduism—a compound from equal portions of Vedic Hinduism, Vedantism, Vaishnavite *bakti*, and Christianity. It is now the fashion for these men who have been trained either in Christian institutions, or in the atmosphere of a Christian civilization, to interpret their ancestral faith in Christian terms, and to breathe a Christian meaning into the language of their Shastras.

To "outer appearance" this is discouraging. But to the Christian worker, who sees below the surface, these indications are only the froth on the surface of a swiftly moving stream of right tendency. These people are beginning, for the first time, to think seriously and philosophically about religion. They are, more than ever before, impatient with their past, and annoyed with the inadequacy of their present faith. They are more earnestly in quest of truth than ever before. In confirmation of this, a remarkable change has taken place among this very class, during the last two decades, in their attitude toward our Lord himself. Formerly they respected, and were inclined toward Christianity; but they would have none of Christ. They

compared him unfavorably with their own gods and heroes. The situation is now reversed, and this is encouraging. They scorn our religion but they admire our Lord, and recognize His uniqueness in His moral power and in the method of His mission. They eagerly study His life, read books which explain His message, extol His virtues, and seek helps to an imitation of His life. For this the Christian schools of India are largely to be thanked. They furnish the leaven which is working quietly but mightily in the redemption of India.

The past century has been largely one of foundation work, of under-surface building. The coming century will be permitted to see the rapid rising of the superstructure of the temple of the Church of God. We therefore face the new century with bright hope and cheer, knowing that it has in store a wonderful blessing for the Christian cause. But we are not unaware of the mighty work still to be accomplished, nor are we heedless of the supreme conflict which our faith has to wage in this land. Never before in its history has it met so doughty an enemy—one who has been so accustomed to win, and is so fertile in all the wily resources of a deadly and deadening defense. It will not be the victory of a day. But it will come, and it will be the sweeter because of the severity of the struggle.

ALPHONSE FRANÇOIS LACROIX—THE APOSTLE TO THE BENGALIS

BY DR. GEORGE SMITH, C. I. E., EDINBURGH, SCOTLAND

In the scramble for the trade of the East Indies during the 16th and the 17th centuries, five of the Christian powers obtained land and built factories on the right bank of the Hoogli River, above and opposite the more modern Calcutta. The Portuguese held Satgaon; the Dutch possessed Chinsurah; the British gained Hoogli between these two; the French purchased Chandernagore, lower down, and the Danes were in possession of Serampore. The Dutch factors, or merchants, built pretty villas with gardens along the river-bank, but in the most unhealthy style; one of their governors erected a clock-tower, to which, after a long time, another added a church still decorated with the escutcheons of the Hollanders. Fort Gustavus, of which even the ruins no longer stand, guarded the settlement from Bengali foe and European rival alike, till Clive's famous letter sent Forde to beat the Dutch marines from Batavia. After many changes in the Napoleonic wars, Chinsurah became finally British in the year 1825. While the sleeping town was still Dutch, the Netherlands Missionary Society sent the French-Swiss, Alphonse François Lacroix, to evangelize its inhabitants and the surrounding Bengalis. During a career of thirty-eight years, chiefly as an agent of the London Mis-

sionary Society, to which he was transferred, Lacroix proved himself to be, next after William Carey, the apostle to the people of Lower Bengal as a preacher in their mother tongue. As their leader and model, he was to vernacular missionaries what his friend Alexander Duff became to educational missions, and both were alike evangelistic in their aims and in the results of their long labors. Lacroix's eldest daughter, Hannah Mullens, married to the Bengali missionary and secretary, who afterward found a grave in what is now German East Africa, became the zenana missionary and the chief writer for the women of India in her day.

In 1799, in the village of Lignières, on the slope of the Jura Chasseral in French Switzerland, Alphonse F. Lacroix was born. Trained in his uncle's school in the suburbs of Neuchatel, then in Zurich for two years under a German pastor, then near Amsterdam, where he was prepared for the Netherlands Missionary Society, the youth grew to be a linguist—ultimately a five-language man. To French, German, and Dutch he added English and Bengali. Thus was he fitted to become the greatest preacher Bengal had seen. But the boy's determination was to be a soldier. Was he not born beside the battle-field of Grauson? Did he not know every event in the patriot history of the Swiss cantons, often standing with enthusiasm on the field of Sempach, where Arnold of Winkleried was pierced to death by the Austrian spears? Was he not himself a countryman of the French-speaking Swiss who followed Napoleon? To the last he delighted to tell his children the tale of the Comte d'Auvergne, the memory of whose valor was such, that, after death, the commander's name was kept at the head of the regimental roll, and every evening when it was called, a comrade would answer, *Mort sur le champ de battaile.* "Ah!" Lacroix used to exclaim, "the soldiers of that day were *men.*" So, when a boy of fifteen, Lacroix left home with his all in a knapsack, for Berne, thirty miles off, there to offer himself as a recruit. As he fled his uncle prayed, and when the lad was already in sight of the minster towers of Berne, rising high above the Aar, he seemed to feel a sudden hand on his shoulder, and a loud voice in his heart saying, "What doest thou here? Return."

Jung Stilling's little book, "Scenes in the Kingdom of Spirits," led him to decide for Christ at once, and when tutor in an Amsterdam family he offered himself to the Netherlands Society. After nominal training in the swamps of the Berkel Mission Seminary, he was appointed to Chinsurah at the request of its surgeon, then on furlough, Dr. Vos. There he landed on March 21, 1821. Almost the first sight he witnessed was a suttee on the river-bank opposite. The horror of the sight of the living widow fastened down on the pile beside the corpse, and consumed amid the hellish din which drowned her cries, never left his memory. The refusal of some boat-

men to save, even to notice, a countryman drowning in the rapid current, further opened the eyes of the young missionary to the curse of Hinduism, which he was soon to expose with loving remonstrance, as he pleaded with its votaries to take on them the easy yoke of Jesus Christ. While mastering Bengali, the key to their hearts, he became a living epistle of Christ to the Dutch residents, among whom his commanding yet genial personality, and his ministration in the language of their youth, made him a great favorite. After a time he was married to the daughter of Mr. Gregory Herklots, a civilian, whose family had long been remarkable for their Christian virtues. The lady had been taught at Serampore, by Mrs. Hannah Marshman, to live for others. In 1825, when Chinsurah was made British, Lieutenant Havelock became a friend, when he was adjutant of the new depot, and married Hannah Marshman's daughter. The colonel of the Cameronian Highlanders, who garrisoned the place, was a good Presbyterian, like Lacroix himself, and the church was crowded. But as the station was no longer Dutch, the Netherlands Society offered him the alternative of moving to Batavia or giving his services to a society in Bengal. He could not hesitate, and in 1827 he was gladly appointed by the London Missionary Society to the charge of their rural evangelizing in the swamps to the south of Calcutta, where the first converts were being formed into congregations. Lacroix's apprenticeship was over. When he landed in Bengal, five years before, William Carey's Serampore Mission reckoned its converts since the beginning of the century at six hundred, with a community of two thousand; now they number above two hundred thousand. Like Carey's, the time of Lacroix also was that of preparation. The men who lived and labored before the mutiny of 1857–58 introduced the history of British India as an empire, were sowers of the good seed each in his own way, vernacular or English, preaching to the illiterate or teaching the caste-proud Brahmans. Since that event, with its massacres and campaigns, roused the conscience of the English-speaking world of the United Kingdom and the United States, many others have entered into the labors of the pre-mutiny pioneers, and we are gladdened by the fruits of early harvest, while we follow the newer methods, also, of medical and women's missions.

From the year 1821 till his death in 1859 we see Lacroix, with his splendid physique, adding to the earnestness of the French Huguenot the Scots-like fervor of the Swiss mountaineer, at work in the villages of densely peopled Hoogli and the Soondarban swamps outside Calcutta. Day by day, in all seasons, save the opening month of the tropical rains, when locomotion is impossible, he carries to the stolid, superstitious peasantry and laborers of Bengal the good news of God. At first he was in charge of the native churches of Ramakalchok and Gungri, which had lost their first love in seven years after the deep

spiritual impulse that had brought them out of heathenism. It was a case like that of the Corinthians to whom St. Paul wrote his epistles. Then in the cold season he organized itinerancies all over the lower delta of mud through which the Hoogli and the Ganges find their way to the Bay of Bengal. His motto was that of the evangelical prophet (Isaiah, lxii : 10)—Prepare ye the way of the people (Lift up a standard for the people). There was nothing haphazard or promiscuous in his apostolic journeyings. By his perfect methods not an hour was lost, not a sermon, in the original or true sense of a friendly talk was thrown away. Like the Lord Himself in the villages and on the waters of Galilee, he drew to his message men of every pursuit, so that the common people heard him gladly. His Bengali idiom and accent, his parables and allegories, his humor and pathos, his commanding presence and irresistible tone of voice, were all used by the Holy Spirit to prepare the way.

With Lacroix in the reports he modestly sent to his society, or more eloquently spoke to rouse the local churches, it was always preparation. When I landed in Calcutta but five years of his career had yet to run. Often had he confessed to me, as to others, that he did not know of spiritual fruit. "But," writes his biographer, "he kept steadily on; few converts joined him from the heathen in the city; his churches after a few years of growth decayed and fell away. Still he persevered; his steadiness bore both trials and he preached on, believing that he was sowing good seed, preparing the way of the Lord, and rendering easy the path of other missionaries who would enter into his labors after his work was done. He never regretted that he had so served his Master; in this faith he lived, in this faith he died." So the two thousand of Carey's converts when he began are two hundred thousand now, and they go on growing alike in numbers and in character. While he adapted his own methods to the swarming villagers and street population of lower Bengal, Lacroix was too wise and too fair not to recognize that another form of setting forth Christ and His kingdom was needed for the Brahmanical classes. So the site of his old dwelling-house saw, in 1857, the foundation laid of the Bhowampore Missionary Institution, to supplement his action and complete the manifestation of Christ to the Bengalis. His specialization as an itinerant preacher made him all the more hearty in recognizing the value of English Christian colleges as the means of evangelizing in the great cities and educated centers of India. The truth of his statement demands recognition by the missionary directors of both Great Britain and America, as it has long been a commonplace in India itself.

When the first missionaries arrived in Bengal, they devoted nearly the whole of their time and energies to the proclamation of the glad tidings of salvation to adults through the medium of the vernacular

language. A more excellent and Scriptural mode of proceeding could not have been adopted. With all this, experience showed that it was not as comprehensive as could be desired, owing to certain local circumstances and peculiarities in the native feeling and habits which rendered its use to a certain degree of limited application. The fact is that comparatively few of the more respectable and influential classes attended the preaching of the Gospel in bazaars and other places of public resort, because they objected to mixing in a promiscuous assembly with persons of the lowest ranks and castes. Hence the missionaries had often to lament the absence on these occasions of the very individuals whom, from their position in society, it was of high importance they should influence. Again, it was found that preaching to fluctuating assemblies, tho the best, and, in fact, the only means of reaching the generality of the population, did not always allow to the missionary sufficient time and opportunity to declare the whole counsel of God to his hearers, or to instruct them thoroughly in the doctrines of Christianity.

The missionaries deplored these adverse circumstances, and asked God for his guidance and interference; nor were these withheld. Almost suddenly a door of usefulness was opened which promised to be the most effective auxiliary to preaching, inasmuch as it, in a great measure, supplied the advantages which the former did not afford to the extent wished for. An almost universal desire to become acquainted with the English language and Western literature had existed among the young men belonging to the most respectable families in the land. Of this desire the missionaries, among whom Dr. Duff was foremost, availed themselves to establish schools where not merely a secular education of a superior kind should be given, but where, in a special manner, the saving truths of Christianity should be taught and inculcated.

This effort succeeded beyond all expectation. Hundreds and thousands of young men, many of them appertaining to the influential classes, flocked to these schools, and continued in them long enough to go through a regular course of Christian education, including a close study of the Bible, its doctrines, precepts, and the evidences on which it is received as the Word of God. Numbers of the pupils acquired such a proficiency in this knowledge as to equal, if not in some instances to surpass, the attainments of many young men brought up carefully even in Christian Europe. Thousands of these have already gone forth into the busy scenes of life, carrying with them such an acquaintance with the way of salvation, and such improved principles, as furnish the best hope that when once their understandings are more matured by age, and the restraints under which they at present labor are removed, and when the Holy Spirit shall be poured out upon the land, they will act up to their convic-

tions and embrace the truth as it is in Jesus, and cause a moral revolution to take place which must shake Hinduism to its foundations, and bring about a change so astounding and so general that it will prove the fulfilment of that prophecy, that a nation shall be born in a day.

Lacroix's commanding experience throws light also on the controversy, or difference of method, among vernacular-preaching missionaries themselves: Is the individual or the mass system the more Scriptural and practically the better? Since his time famine and pestilence, the judgments of God, have again and again sent thousands into the Christian Church, and oppressed and casteless communities have offered themselves for baptism in whole families and even villages. The answer must doubtless depend on the antecedents of the catechumens. Lacroix worked for nearly forty years among the caste-bound Hindus of Bengal. Even in his time the famine at Krishnaghun had resulted in many "rice Christians," as they were called. I can testify to the sincerity of many even of these, but the history of that movement under the Church Missionary Society, which at the first called forth Bishop Wilson's enthusiasm, is a warning against the mass system of converts. On the other hand, where the strong nucleus of a Christian community exists, and the foreign and native missionaries are prepared to follow up baptism by careful instruction and watchful nurture, the mass or national system should do as much for the aborigines and Pariahs of India as it did for the northern nations of Europe, through Ethelbert, Clovis, and Vladimi. But the inevitable apostasies that soon follow mass movements should always be confessed, and the Erastian danger which has attended the Russo-Greek Church should be guarded against.

Alphonse Lacroix returned to Europe only once in his thirty-eight years' service. The end came to him in Calcutta, when he was only sixty. Days of agony from the liver, under which he once cried out, "O Lord, counterbalance by Thy presence this pain," were followed by the vision of Christ in answer to his prayer, "O Jesus! undertake for me. What should I do were it not for this calm confidence that I am the Lord's, and that He is mine?" Macleod Wylie, the judge, was much with the dying saint. As the five weeks of dying drew to a close, he spoke often the French of his youth. His last words were, "Jesus is near." It was on the gloomiest day of the tropical rains, on July 3, 1859, in the dreariest even of India's cemeteries, that we buried the apostle to the Bengalis, Alexander Duff praying in English, and Wenger in Bengali, at the grave's mouth. The Sunday after, Duff preached in Union Chapel the greatest of his sermons from David's words on Abner, *Know ye not that there is a prince and a great man fallen this day in Israel?* The apostolic succession was immediately entered on by his daughter, Hannah Mullens, in her mission to the women of Bengal.

THE NEW REFORMATION IN FRANCE—TREIGNAC

TRANSLATED BY MRS. D. L. PIERSON

Treignac is not a village like Madranges, but a town of three thousand inhabitants, five miles from Madranges. Here the intellectual atmosphere is plainly different. The minds of the people are more open and more able to appreciate the deeper truths of the Gospel. Treignac figured during the Reformation, for it had a flourishing Protestant church in 1537, founded by Marguerite of Navarre, which was attended by the principal personages of the town. A terrible persecution took place because of the bigotry of the Viscount of Treignac, and Protestants were put to death and imprisoned; others armed themselves and fled to the wooded Monedières Mountain. The Romanists set fire to the woods which raged for days, destroying villages, and scattered homes and churches. Many of the Protestants perished in the flames. Protestantism was not stamped out by these first onslaughts, and a second and worse persecution took place in 1653. And yet even at the beginning of the eighteenth century we find that complaints were drawn up by the Romanists that certain persons had Bibles and Huguenot books in their homes, and that they refused to attend mass.

Rev. M. Gaydou founded a mission in Treignac in November, 1899, and now uses a large meeting-room in the home of a good woman who, twenty years ago, offered her house to the Protestant missionaries who came to preach for the first time since 1650 a pure Gospel in Treignac. At the first conference which Mr. Gaydou held in Treignac, the men sat with their hats on, smoking and showing other signs of disrespect. Now a more attentive and reverent audience can not be found than the one hundred and thirty-five or one hundred and fifty people who gather four times a week to listen to pastors Martin and Garais.

Rev. M. Pellier, a Protestant pastor at Uzès, who worked for several weeks in Treignac, gives the following account of his meetings there:

> In going into Corrèze for a few weeks, I wished to inquire into the work to assure myself that it was really all that it had been represented to be. I found that the reports are true and are verified in triumphant reality. Far from being stifled and smothered by the ignorance, hostility, and fanaticism, the work is strengthening, fortifying, and augmenting itself every day. We are made the more certain of this by the zeal with which the Romanists are denouncing the enterprise undertaken by the Evangelical Society in Madranges and the neighboring towns. Our ministers have gone to these towns solely to preach the Gospel, and at the request of the people themselves, but the violent attacks of Roman Catholic journals, and the desperate efforts made by the clergy to ruin their influence, testifies clearly to the extent of their hold on the people.

Any one traveling to Lourdes may see in the celebrated Grotto of

the Virgin the following notice: "Prayers are requested for a whole region of France which is on the point of going over to Protestantism." We would not be surprised if the region referred to is Corrèze. And it is not without reason that they are turning their attention to it. A young priest said recently to a pastor, "There are twenty of us who would ask nothing better than to cast aside our monks' frocks, and if there were fifty of you Protestant pastors, you could win the whole region of Corrèze." The whole region has not been won, for there have not been fifty pastors at work there, but a large beginning has been made. The revival has been strongest in Madranges, but is spreading to other towns, and will be carried to still more distant places if the ever-present question of money and men does not place shackles upon the feet of Christian heralds.

I will describe one of the meetings, which will but picture many. The meeting having been announced by the town crier, the people begin to assemble; and long before the drummer sounds the call at the hour, a large crowd of children, young men, and women have already filled the hall. Pastor Gaydou made a happy hit in forming this noisy, undisciplined crowd into a Bible school, and utilizing the time before the meeting began in teaching them verses of Scripture. So now each one wants to be first to recite and each one wants to show the greatest zeal. And when the singing begins each one wants also to sing the loudest. We have often to remind them that shouting is not singing. They scream themselves hoarse. But oh, how easy it would be to pardon shouting in our churches if only people would sing! Meanwhile the hall is filling. Around the table sit the young people. Behind this sympathetic but always restless circle are men standing and women sitting. In the passageway and even in the street are people pressing in vain to gain an entrance. An impressive silence reigns during the preaching. Every eye is fixed and every form rigid. From time to time short ejaculations of approval burst from the audience, and when a particularly good point is made the whole hall reverberates with applause. After the meeting questions pour down upon us like rain. It is already ten o'clock and no one has left the room. Strong persuasion is necessary to induce them to retire, and then often altho the meeting has broken up in the hall, it is continued under another form elsewhere. They gather in groups outside and talk, or they go through the village streets singing hymns. The preachers speak personally with one and another. An old man with a white beard who had been an obstinate free-thinker, said to the pastor with emotion, "Monsieur, we have been hungering and thirsting for the truth. You have fed us. We thank you." A young man trembling with enthusiasm said, "Ah, monsieur, if you had only come twenty years ago we would not be where we are now."

The enthusiasm of the people of Treignac is not artificial nor due

to residence in a hot land. This enthusiasm proves the lassitude of the Roman Catholic systems, and the great need of light and truth. The people of Treignac, like the rest of the inhabitants of Corrèze, are not without a religion, but they seek a better. It is because they find in the pure Gospel a satisfaction for their deepest needs that they express so spontaneously, and sometimes even noisily, their joy and their enthusiasm. Part of the meetings must be taken up with controversy, but we endeavor to make that the smallest part of all. A certain amount of controversy is indispensable in order to enlighten their minds and allay their prejudices. Once the priest stopped one of the Sabbath-school children and, laying his hand on his head, said, "Do you say over your beads well every day?" "No, monsieur." "Why not?" "Because it was Peter the Hermit who invented it." It was reported recently that the village priest has such fear of the increasing influence of this movement that he will perform baptisms and funerals at any price. The priests boycott the Protestants, and threaten those who attend their meetings or receive them into their homes with fifteen thousand years in purgatory. Protestants are called hypocrites, heretics, Germans, English, traitors. One man said recently, "Treignac and Tulle were the most corrupt towns of Corrèze. But since Christianity (he said Christianity, not Protestantism) has penetrated Treignac immorality has diminished one-half."

The work begun at Treignac has reached out to eight neighboring villages, and half a dozen more have asked for the Gospel, but the two missionaries are unable to minister to them. The heavy rains in winter hinder this outpost work seriously. At first the congregations were all forced to stand up during services, but little by little benches have been bought, so that there are seats for one hundred and twenty, but even with these, scores of persons are obliged to remain standing. Young men who formerly spent their evenings at the café or at the ball now delight themselves in these meetings, and they count the days and the hours from one meeting to the next.

Besides gatherings specially religious, there are meetings for the young people, singing-lessons, evening courses, and conferences, also literary evenings and concerts. All the streets of Treignac resound with Christian songs, so much so that the priests are roused by it, and wish to have their singing-lessons for the young people also. The meetings for the young people are well attended. The Thursday classes are attended by forty children, of whom several know by heart more than fifty verses of the Bible. We really derive the most satisfaction from the work accomplished among the children. Sixty families are now faithful adherents to Christ and His work as represented by the Protestant pastors.

This description of the progress of the Gospel in la Corrèze has been given with the hope that the sympathy of Christians may be

stirred by the great opportunities presented by these twenty villages. The work can not be extended unless Christians furnish the means. To reach all the localities which are asking for the Gospel it would be necessary to double the number of workers in the field.

When we see the leading citizens of the place taking part in the exercises of the Sunday-school, asking and answering questions with the same care with which they daily discuss the questions of the hour at the Town Hall; when we see the continual controversy which the people are carrying on with the priest, even tho personally they may esteem him highly; and, lastly, when we see men and women willingly expose themselves to the loss of trade and of work, and the still more severe trial of estrangement from family and loved ones, we must admit that there is nothing of sham or shallowness in the movement, but that it is a question of deepest import to them, and a God-given opportunity to His children to repair the terrible breaches which were made by the revocation of the edict of Nantes.*

ADVANCEMENT IN LIBERIA, WEST AFRICA

BY ALEXANDER P. CAMPHOR, D.D.
President of the College of West Africa, Liberia

Africa and darkness have for many ages been regarded as synonymous terms. All that the most vivid imagination has been able to put into the words "dark" and "degraded" has been employed to describe the state and condition of that land and its peoples. And yet this has not exaggerated the picture beyond the limits of truth and reality. Polygamy, witchcraft, universal belief in the existence of evil spirits and charms have prevailed from time immemorial, distorting and perverting the life and character of the people. Mohammedanism, eager and aggressive, with its admixture of error and truth, its easy-going faith, supported by its zealous advocates, sanctions fanaticism and ignorance and immorality, and sinks its unfortunate adherents to still lower depths of sin and shame. For untold ages the continent has been darkened and dominated by a hoary superstition and a paganism of the lowest type. These have left a deep impression in the physical, moral, and spiritual life of the people, obscuring the light within them and disfiguring the image of God in which they were created. The land itself has remained for centuries closed to the civilized world. No light from without penetrated to any considerable distance into the awful darkness. About its secrets and mysteries civilization seemed both ignorant and uncurious, and

*Gifts can be sent to the Société Evangélique de France, M. Ed. Gruner, Treasurer, 6 Rue Férou, Paris, France, or to the EDITORS.

yet in the meanwhile the eyes of nations had wandered to the remotest corners of the earth, pushing explorations and activities into unknown seas and polar snow.

But at last Africa's morning cometh! To-day, while that continent is yet Africa in point of identity, there has arisen within very recent years a *New Africa*, with wonderful possibilities and with a future that brightens with the advancing years. Indeed, God's hour strikes for Africa. The ring has no uncertain sound. The veil of mystery is being lifted. The influence of European and American civilization begins to dissipate the dense darkness. The light of science, commerce, and Christianity breaks forth upon the once darkest spot of all the earth, making it now the center of interest and hope to all Christendom. What an auspicious dawn for Africa! It means her redemption.

The Republic of Liberia has an important mission. As a Christian republic controlled by negroes, it sustains a unique relation to the rest of Africa. This thought entered largely into the minds and hearts of the founders and fathers of the republic. It was their prayer and hope that Liberia, while constituting a home and heritage and a theater of unembarrassed action for the people of color from the United States, would also, in the realization of its purpose and mission, become a nucleus from which Christian civilization would spread in all directions, and cause all Africa to rejoice in the establishment of the republic within its borders.

Through a national life of fifty-four years, with struggles and obstacles peculiar to its position and work, it has maintained a creditable existence, considering its opportunities and preparation for the great task confronting it. To-day it faces the new century with an awakened and enlarged sense of duty, and with courage and confidence in the principles for which it stands, and in the ultimate success of its God-appointed work.

A new day has dawned for Christian work in Liberia, and an era of cheering promise and hope opens with the new century. With the developments that have taken place, especially on the West Coast of Africa within recent years, the advance in political and commercial enterprises, modern agricultural pursuits, and new methods of business and life, activity in exploration, discovery and travel, and with scientific efforts at solving the vexing problems of health and sanitation, has come a wonderful change in conditions, which is gradually and surely transforming the old, unhealthy and death-dealing Africa of fifty years ago to a *new Africa*, capable of development, habitable, and more inviting.

Sixty years ago Melville B. Cox, the first Methodist missionary, went to Africa, and was dead before five months had rolled around. To-day it is no unusual thing to find missionaries who have spent fifteen and

twenty years of active and successful labor in Africa still in the enjoyment of good health. Then it took six months to receive a reply to a letter sent from New York to Monrovia. Now letters thus sent are read within four weeks of their date of mailing. To-day ocean steamers with every modern improvement are touching almost daily the African coast from Morocco to Capetown. Steam-launches and craft of every description ply regularly on the rivers. Railroads, telegraphs, and telephones are being constructed, adding to the convenience of business and travel, reducing risks and elements of failure to a minimum, and helping to make missionary labor less dangerous and discouraging. Liberia is gradually responding to this advancement. The government and people are improving in many directions, making commendable efforts to keep pace with the onward march of progress, all of which are giving impetus and favor to Christian work.

To be more specific, let us look at a single mission in Liberia. The Liberia conference of the Methodist Church is steadily growing in numbers and influence. It is on its upward grade. Signs of progress are manifest in all departments of its work. The character and personnel of this body are gradually measuring up to the tone and dignity of a regular Methodist conference. The coming of reinforcement, especially from our schools in the South, has inspired hope and stimulated larger endeavor. It has also been demonstrated that a white bishop can visit and do episcopal work in Liberia as well as other sections of Africa, and as well as in India, China, and other foreign fields. The conference includes Madeira and Cape Verde Islands mission.

The native work as carried on by the conference is by no means discouraging. It is growing in importance and promises much for the future. At all the conference sessions this work has received special attention and care. Native helpers are coming more to the front, and are faithful and loyal in the discharge of assigned work and duty. Two of our leading native ministers were born of heathen parents; one is pastor of Powellsville and Paynesville station, where a creditable work is being done, and the other pastor of Clay Ashland station and secretary of the annual conference, and both are showing large capacity for work, and are doing well under difficult and trying circumstances. They are products of this work, and show the possibility and promise that lie buried beneath our rough and crude native material.

At the last conference session a large number of native helpers were present and reported their work. The following tribes were represented: the Bassa, Mendi, Golah, Kroo, Pesseh, and Grebo. A praise service in these several native tongues and in English was held. The effect of this mingling of voices and languages in the worship of God was wonderfully inspiring. The heathens themselves were never

more eager than now for the Gospel. They are on every hand making loud calls for Christian teachers and preachers.

For many years educational work in Liberia lagged, and suffered heavy and serious losses in consequence of neglect. To-day, however, we witness throughout our entire territory a revival in educational work. The College of West Africa in Monrovia, which for many years operated under the old name, Monrovia Seminary, has been established and strengthened, and under its new name and organization has already accomplished excellent results. Clustering around this institution are thirty-three "feeders," located in strategic centers of the republic. The work, while under the immediate management of the Methodists, has in view an end, at once magnanimous and broad, which contemplates the enlightenment and uplift of all the people.

To those familiar with the history of this institution, and who know the numerous and stubborn hindrances that have broken the continuity of its life, through the checkered and eventful history of the Liberia mission, the present, with its new opportunities and better conditions for uninterrupted work, must form a striking contrast. This college is the only school in Monrovia where students who are able are required to pay a small fee for incidentals, purchase their own books, and, in the case of boarding students, pay at least six dollars per month. The enrollment is still good, which shows that our patrons are gradually learning lessons of self-help, and, as a matter of principle, are rallying around the old institution, and are giving it a warm place in their regard and estimation. Six of the advanced students are eligible to the freshman class. Next year thirteen will complete their studies in the English High School.

The people are doing much to help themselves. During the past five years over one thousand dollars was contributed by the people themselves for Christian education in Liberia. Last year, in response to a special appeal made by Rev. J. C. Sherrill, pastor of the Monrovia Church, the people without long delay raised $1,000 as a twentieth century thank-offering, and in addition to this met all the other claims of their church by putting into its treasury the sum of $1,456. This spirit is growing and is gradually showing itself on all the other stations and districts, notably in the leading churches on the Bassa, Sinoe, Cape Palmas, and St. Paul's River districts. The people are learning the important lessons of depending less upon others and more upon those inherent and self-relying energies, which constitute the basis of manhood and the ground of success. The Children's Day collection amounted to $247. The Cape Palmas Seminary enrolls eighty-three pupils. The St. Paul River Industrial School has thirty-nine pupils, and the School of Mechanics has received $900 worth of American machinery.

STUDENT VOLUNTEERS AT TORONTO

BY DELAVAN L. PIERSON

The power of a convention is not to be estimated by the prominence or eloquence of its speakers, by the number or enthusiasm of its delegates, or by the greatness of its purpose and perfection of its methods. Each of these factors helps to assure success, but all together do not determine it. The power of a convention is manifested by the abiding influence which it exerts on the character and lives of those who have been called together and on the history of the world. In this sense, the success of the recent Convention of Student Volunteers at Toronto (February 26–March 2) can not be rightly estimated for many years. In fact, God alone can determine it.

But no one could attend this great gathering without being profoundly impressed that God Himself was present and was marshalling His forces to victory. Nearly three thousand delegates came together from twenty-two countries, including twenty-three hundred students from four hundred and sixty-five institutions of learning in the United States and Canada. Twice each day four thousand people, most of them young men and women just ready to enter upon their life work, gathered to hear, not one half-hour sermon or lecture, but sometimes six or eight addresses which taxed the attention of the listeners to the utmost. There was almost breathless interest throughout, characters were being determined, life purposes were being formed, victories were being won then and there. One could almost see the battles fought and the transformation of characters going on. Even the happy-go-lucky newspaper men were impressed, and the evidence of it crept into their reports. One of them remarked that at most conventions no deep impression was made, but that no man could attend these meetings without having his vision of the world broadened, his conception of Christ and His mission clarified, and his desire to make the most of his life strengthened.

It is difficult to conceive of a gathering which could give a man a more true and healthy view of what Christianity really is in its essence and outworking. The world was seen in the light of God's conception of what it is and what it ought to be. Christ was exalted as the revelation of the love of God and the only Redeemer of mankind. The Christian life was shown to be that obtained through Christ and manifested in loving and self-forgetful service. The nobility, the manliness, and sanity of such a life was convincingly set forth and exemplified by the speakers themselves as well as by their words.

There were "old men for council, young men for war." Among the missionaries were Bishop Thoburn, Dr. Henry Mansell, Dr. J. P. Jones, C. V. R. Janvier, Pauline Root, Dr. and Mrs. Denning, of India; Dr. W. S. Ament, Prof. F. D. Gamewell, Dr. and Mrs. Howard Taylor,

of China; Willis R. Hotchkiss, of Africa; Dr. H. G. Underwood and C. F. Reid, of Korea, and others. From England came Rev. H. E. Fox, Hon. Secretary of the Church Missionary Society, and Rev. T. Jays, of the Student Volunteer Missionary Union. The secretaries of mission boards and societies were also well represented in Dr. C. H. Daniels (Congregational), H. C. Mabie (Baptist), Robert E. Speer (Presbyterian), John W. Wood (Episcopal), S. L. Baldwin (Methodist), etc. There were also two hundred and twelve members of faculties of colleges, universities, and seminaries, many pastors of churches, and thirty editors of religious periodicals.

The leaders of the movement are all comparatively young men, and many of the most powerful addresses were by them. The meetings were conducted in a most impressive way by John R. Mott, the Chairman of the Executive Committee, and the entire business arrangements of the convention did great credit to the ability and activity of those in charge. There was a steady progress in the convention toward a climax. The thoughts were first turned toward personal consecration, then to preparation for service, the needs of the field, the call for men and money, the challenge to the Christian and the Church, and finally the need for a personal decision as to the investment of one's life and obedience to the call of Christ. As one indication that the delegates did not gather for a holiday they subscribed over $75,000 ($19,000 a year for four years) to the work of the movement. Another sign of this definite earnestness of purpose was the fact that over one hundred volunteers present stood and indicated their expectation to sail for the foreign field within the next twelve months. Already nearly two thousand enrolled volunteers have sailed; many of them former leaders.

No one can deny that this movement was initiated and has been carried on under the leadership of the Almighty. Through it not only have five thousand young men and young women been enlisted for service in the Christian crusade, but nearly that number are now enrolled in three hundred and twenty-five classes for the systematic study of missions. The movement has also spread in many other lands until the World's Student Christian Federation now embraces fifteen hundred student organizations, with a total membership of seventy thousand. Its success is due to the guidance of God. The leaders have "advanced on their knees," not seeking glory from men or for themselves, but only that they might do God's work in His own time and way.

This movement is a challenge to the churches. Shall it be true that God has raised up the men to carry out His great commission and His people hold great wealth in their hands and refuse to act as His stewards and furnish the means? Bishop Thoburn called attention to the fact that if every Protestant Christian gave even one dollar a year each, enough would be contributed to meet the financial needs of the evangelization of the world in this generation.

Let the Church of Christ on earth see in this great uprising of young people the call of God to advance; let them pray that the leaders may be wisely guided in their work, and let them give freely and joyfully as faithful stewards. What is needed in the Church to-day is a new Volunteer Movement, consisting of those whom God leads to remain at home in order to carry on the work here and to furnish the means for sending heralds to the front.

A HEATHEN PANEGYRIC ON THE SHANSI MARTYRS*

H. E. Tsen Ch'un-hsüan, Governor of Shansi, on the third day of the sixth moon of this year, respectfully deputed Pan Li-yen, an expectant district magistrate of the Bureau of Foreign Affairs, to go and make libations and offerings of food to the souls of Protestant missionaries, upon which occasion he read the following composition:

The cord which bound their souls was extraordinarily auspicious; they were born flourishing from stars in the center of the universe. Their favor was scattered over the North of China. Their earthly birthplace was famous to the eastward of the Isles of the Blest, and on the north. They came over the peaceful sea; they were truly well versed in literature, the elite of three Kingdoms. They came to save Shansi, and their aid was more than in the traditional story of the Dragon Pond (Peking) and the Deer Park, a famous resort of Buddha. Tho from remote countries, whose speech require repeated interpretations, they came, yea, from beyond the western night and the land without any thunder they hastened to save. Their religion was first received into China by the Emperor Cheng Kuan, of the Tang Dynasty (627 A.D.), who built and adorned churches for the Great Pure Sect of Christians, and opened nine points for commerce. He spread abroad the praises of the seven days (Sabbath), and on account of their merit he bestowed Imperial commendations upon them, as may be seen in the archives of the Hung Lu Ssu, Peking. The ancient prohibitions were removed. It was as if the native of Shantung (Confucius) went to Szchuan along with his disciples, or as if the native of Ching-Kuo roamed to Chin Kuo, taking his wife and children. They resided perseveringly in the dark coasts of Shansi, and straightway opened refined homes, which surpassed those of Tang and Wei, and also large hospitals. When crops failed and floods swept all before them, they collected money from afar, and freely distributed it to the distressed. The rude people of the north pleaded for life, and the missionaries bounteously renovated them. . . . The missionaries traveled over the four seas, and formed social connections with our people, so that China and foreign lands were as one family.

But suddenly occurred the unlucky affair at Peking, which involved all of Chihli in a common ruin, and the Boxers arose, brandishing swords and pikes, as uncanny as Shih Ping, with his enchanted water and written charms, or like Chang Chiao, who began the White Lily Society, or Tao Fu, with his water-fairy plan, or Len yen, who believed in the Rice Thief God, seeking glory with lawless pride, slaying the Khitans (foreigners) and yet calling themselves "Righteous," like Kuang Sheng, who slew Tung Fu, that he might possess his wealth, or worse than Chin Shih Huang, who buried the scholars alive and destroyed all the pagodas

* The following paper was read at the funeral service held in honor of the Protestant missionaries who died at Taiyuanfu in 1900. The whole composition is constructed according to the canons laid down for funeral panegyrics. It is replete with recondite allusions, and of course was absolutely unintelligible to those who heard it read. The sacrificial offerings so frequently mentioned were not actually presented, as such a course would be repugnant to Christian ideas. But the writer of the elegy did not know how to make any but a heathen ode, and so they were put in as on other occasions. Most of the characteristic Chinese notions about the dead are well illustrated. As the first thing of the kind at a Christian funeral, it is well worth study. It was sent us by Dr. MacGillivray, of Shanghai.

and temples in Wei. They careered through Shansi, delighting in slaughter, not sparing the women. In defiance of Heaven and Earth, even the children were all exterminated. On the banks of the rivers we condole for them. Alas! their bones are borne upon the rushing waves. When we try to call back their spirits, woe is me, for they are flying like will-o'-the-wisps in the vast deserts of sand. The rustics of the villages wonder at the strange cry of the (bewitching) fox. Chui Mai took on himself the cap of the majestic tiger, and for months did not dispel the distress of the yellow aspen. From the North, on the Yellow River's bank to the Fen River, meandering in the South, all were drawn into the calamity of the Red Turbans (the Boxers); the heavenly crane comes back; the city falls under the baleful influence of the star Yuan Hsiao (in Aquarius). Insects as numerous as the sands distress the dying. Their numbers are greater than in Sen Ma Chien's history, the brave have beat upon their bosoms for grief, the courageous split their eyes for weeping. This Boxer craze was indeed the deadliest poison of the human race, which brought ten thousand woes upon us. . . .

The souls of the departed missionaries preserved their bodies in righteousness, they regarded death as but a return. Sharp weapons and pure gold they alike put far from them. Although swords were as thick as the trees of the forest, yet they thought death to be as sweet as delicious viands. This was because their knowledge transcended that of the multitude, for their hearts were illuminated by a candle as bright as the sun, their pure breasts were early fixed in purpose, flowing down like a boat set loose upon a stream, which finally reaches the other shore. They lived not in vain. Truly, their sincerity was as reliable as the sun in the heavens, and their loyalty as sure as the everlasting hills and rivers.

Now, the clouds and mists have cleared away and the baleful influences are happily dissipated. The Emperor who dwells in Heaven (Peking) has issued a Decree ordering the erection of a memorial stone to clear their memories from blame. The people are most penitent, and come together to hear this clergy upon the deceased missionaries with one consent.

Those who secretly laid in wait for them with axes and mallets are truly sinners. But the unceasing filial piety of the missionaries, how excellent! purifying the evil morals of our people. We have come with rich delicacies and spread them out in order as a sumptuous banquet. Our grain is good, our rice shining, set out on red cloths. The officials have come in their official trappings which tinkle as they move, in caps and robes befitting the solemn occasion. With united voice they join in the ceremony. The drums and bells resound upon the dias, decorated profusely with red hangings. Although the missionaries met the spear's point, it was only a moment, and all was over, but their souls (and fame) will last a thousand autumns. Many scrolls in their praise are hung up, and many funereal banners. We are all assembled at their graves and the tear-drops fall fast. Our common carts and white horses which we use in sign of mourning have come together like the wind which accompanies the rain. We read this eulogy upon the deceased to celebrate their illustrious virtue. With the utmost sincerity we make our offering of sacrificial grain, so that their souls may understand we honor them, and hence protect the living from ruin. Deign to accept this my offering!

THE MORALITY OF ISLAM*

Many have admired the Moslem conception of God which, no doubt, many think to be the same as the Christian, or at least the Jewish, since Islam forms with these the Monotheistic group of religions. Men reason, therefore: Islam is Monotheism, therefore it knows and has the one only true God.

On the other hand, all acknowledge that Moslem morality is insufficient. Above all, since the Turkish massacres in Armenia and Crete, it is clearly seen that Islam does not afford any bulwark against a hideous system of tyranny, of brutality and murder, and as well as of slavery and boundless sensuality. The professors of Christianity may also sink deep without infeasing any reproach against our religion, because such evils can only come about through a degenerate denial of true Christianity. But this is not true of Islam. These shocking scandals are not displayed in spite of the religion, but in virtue of it. They receive their sanction from it, and therefore they can not be abolished within Islam, but will remain as long as Islam itself endures.

We mention, first, as the deepest shame of the Mohammedan people, the degradation of women. It is the prophet himself who has made it lawful for his followers to have four regular wives. But this is the mere beginning of the license which he allows. They may live with as many female slaves as they will, and the children born of these are equally legitimate with those of the wives. These concubines have not the least assurance of their place in the house, but may be divorced at the mere pleasure of the husband. This right of divorce is possessed by the husband alone and is used in the fullest measure. The well-known traveler Burckhardt met in Arabia a man that had had fifty wives in succession, and a French traveler in Egypt, who asked an elderly Arab if he remembered Bonaparte's Egyptian campaign, received the answer: "Oh, yes; that was when I had my seventeenth wife."

How should Moslems be expected to learn self-control when their venerable prophet himself, whose name they never utter without a benediction, was not even content with the number of wives to which others were limited, but devised a special revelation of God, which gave him leave to marry nine wives, or as many as he chose, and to marry women whom his own law made it unlawful for him to marry? He even married some whom he did not receive into his house. He claimed that it was expressly revealed to him that this was permitted him alone as a special grace, so that Ayesha, his favorite wife, scoffingly said to him: "Your God is in a great hurry to gratify your lusts."

The consequence of these enactments is the veil and woman's seclusion and exclusion from the society of men, and the resulting coarseness of manners, while all the household life is poisoned by the men's unrestrained familiarity with the female slaves. Sir William Muir, the distinguished author of the "Life of Mahomet," and various other important works on Islam says: "Polygamy and servile concubinage is the worm at the root of Islam and the secret of its fall."

Mohammed also established slavery as an institution, and himself both owned and sold slaves. In the earliest history of Mohammed, written by the Mussulman Ibn Ishak, it is related that he first slaugh-

* Condensed from the *Nordisk Mission-Zeitschrift*.

tered in cold blood all the grown men of a vanquished Jewish tribe near Medina, numbering from six hundred to eight hundred, and then gave over their wives and children as slaves to his followers, reserving, however, a fifth part for himself, which he sent off to Nejd to be bartered there for horses and weapons. Mohammed also set the example of plundering forays and private murders, as well as of the butchery of enemies after promises to spare them. Mohammed's example is a standard for his followers by which they are bound to pattern their lives quite as much as by the precepts of the Koran.

Falsehood and deceit, especially toward "unbelievers," likewise belong to the system of Islam. Mohammed says that God surpasses all in craft, and also makes God declare that He has purposely uttered an untruth in order to encourage the faithful. It is no wonder, then, that Islam teaches: "It is unlawful to utter a truth which might be shameful to a Moslem or put his life in danger, but it is lawful, nay, a duty to lie when thereby a Moslem may be delivered from death, captivity, or any loss. An oath which is sworn for Tahia (*i.e.* in a land in which a Moslem is exposed to a religious persecution) and to escape oppression is no sin. False witness for Tahia is allowed when it will not involve any man's death. Otherwise misrepresentation is allowable to any extent. Everybody who has lived in Mohammedan lands knows the results of these permissions in the way of lying and cheating, and of false swearing. But everybody does not know that all this proceeds from the prophet himself, and therefore inseparably accompanies his teaching. A stream can not rise higher than its source. Islam has been from the beginning and continues to be a system of haughtiness and self-righteousness, of hatred and revenge, of murder and robbery.

THE MISSIONARY AND THE HOME CHURCHES*

BY REV. T. E. SHUMAKER, CHOFU, JAPAN

I. Let us do our very best here, so that we may have a work to describe that will inspire interest in all who hear of it. This is a point by no means to be despised. Inefficient and heartless work when it becomes known will no more inspire interest in missions than it will in anything else. But if we pray and work with untiring zeal in the Holy Spirit, God will give us a work possessing so many points of interest that it needs only to be made known and lives of faith here by their deeds will touch even cold hearts there with lasting interest in God's work in missions.

II. What methods will most effectively bring us into touch with the home churches? Because of the distance between the missionaries and the home churches the chief instrument to be used must be the pen. Of course, the camera will do its part and there are other helps, but the pen is the chief power in the hands of those who are on the field for reaching those at home. In the use of the pen we must first of all interest people or we fail to reach them. We must interest all the various classes—children, youth, age, the thoughtless and the busy, and those who have a thousand other concerns, and thousands not now interested. Then there is the time element. People constantly driven by their business

* Condensed from the *Baptist Missionary Review*, India.

have no time to read long articles; if we would reach them we must go at once to the interesting heart of the matter. No long preamble; begin to be interesting at once and quit when you are through and you will be read by thousands of busy people who otherwise would throw you aside. Six uninteresting sentences at the beginning may lose you many readers. Sometimes also more of the apostle John's reticence about himself would be an advantage. In most cases it is wise to reject all that fails in brevity or interest, remembering that we want to reach many *very busy* people.

Remembering these two points—interest and brevity—what can we do? Personal correspondence can not reach far with the millions at home. Missionaries are too busy and postage counts. On the other hand, most of us are not able to prepare good general mission literature. But let those who can successfully do this do it, and thank God for the power.

Perhaps the greatest opportunity for most of us lies in the writing up of touching incidents, longer or shorter, in the lives of the people both Christian and heathen—pen pictures of the life there is here on the field. Few things touch life like life—a fact that God took advantage of when He gave form to His Word and sent His Son into the world. These little incidents of longing and need, of faith, sacrifice, love, zeal, etc., will make the home people feel the real life there is out here and cause Christian hearts at home to beat with hearts abroad and to fill with desires to help on a work that does good thus to real living people. These incidents will be read by all classes when other things are passed by and we can make them a power for mission work if only we will with true Christlike sympathy for fallen man look far enough below the surface to see the real life that is throbbing all about us, and then portray it vividly.

Some of the incidents thus prepared will be sent to the missionary magazines and some to denominational papers. Still others may be sent to the secular dailies or weeklies, and thus be told far and wide.

Finally, if we read some good missionary books we may help much by suggesting to pastors and students to read them. Few pastors, I fear, read missionary books as they ought, and for this reason often are less missionary in spirit and so do less to interest their people. The carrying out of these suggestions involve much labor and some expense, but there is no easy way to reach the home people.

CHRISTIANITY IN ABYSSINIA*

BY PASTOR E. BERLIN

One of the saddest sections of Church history is that which deals with the intrusion of Mohammedanism into the Christian regions of Asia and Africa. How was it possible that Christianity so soon succumbed, and the false prophet, in place of its overturned candlestick, was able to substitute the uncertain glimmer of the Crescent? But in this general collapse there are not lacking examples of heroic steadfastness against "a religious enthusiasm which had betaken itself to the sword." While Egypt, Nubia, indeed all North Africa, fell a prey to Islam, Abyssinia, entrenched in her rocky mountains, remained (at least nominally) true to

* Translated and condensed from the *Evangelisches Missions-Magazin.*

Christianity. We can not but admire the heroic courage and the steadfastness which Abyssinia has displayed in these contests of the centuries; we may well rejoice that here in the northeast of Africa there has been maintained an asylum of Christianity, and we can but behold in this a promise that this people, preserved for so long a time and amid conflicts so severe, has yet reserved for it a commission for the future.

It is true that our joy in this victory of Christianity is abated by the condition of the Abyssinian Church. Even before the assault of Islam this Church, by her adherence to the Monophysite creed, had become somewhat isolated, and when the surrounding creeds were submerged by Islam this isolation became complete. After long seclusion from the rest of Christendom, the stress of the combat drove Abyssinia to an alliance with Portugal, and thereby with Rome. Yet Abyssinia found no satisfaction in Jesuits and Franciscans, and Rome could not supply to her petrified Christianity the life that it required.

A better reception awaited Peter Heiling, of Lubeck, who in 1634, perhaps at the instance of Hugo Grotius, went to Abyssinia, to stir up her Christians to new life. He won the confidence of the Negus, translated parts of the New Testament into the Amharic, in order to render the Bible once more accessible to the people, and is said to have exercised great influence. Unhappily a certain haze surrounds the fortunes and destiny of this man, who is one of the earliest Protestant missionaries of Germany.

Again there ensued a time of isolation for Abyssinia, unhappily a self-elected isolation. The Church Missionary Society sent her delegates into the rocky districts along the Red Sea, but notwithstanding all the efforts of Gobat, Isenberg, Krapf, to bring the pure Gospel to the Abyssinians, all attempts were in vain; king, priesthood, and people stood together as one man against the strangers. As they thought, they knew enough about the Gospel. In vain also were the endeavors to establish connection by an "apostolic highway," through which the Gospel might find its way in. The tyrannical behavior of the Negus Theodore and the policy of his successor John, who would not suffer Europeans in his land, made impossible evangelization among the Abyssinian Christians and the mission among the Abyssinian Jews. Fruitless, also, were the endeavors of the missionaries of the Swedish *Fosterlandstift* to gain footing in Northern Abyssinia. Driven down from the edge of the highlands to the furnace heat of the Red Sea shore they turned their eyes longingly toward the blue hills of Abyssinia and had to possess their souls in patience, hoping that God's counsel would yet cause the hour to strike, when the word of might, "Ephphatha, open thou," should prove its force on the rocky gate of Abyssinia.

This ancient, strange, and barbaric Church has the true Semitic instinct of regarding God as Majesty rather than as Love. This explains its Monophysite tenderness, which almost completely swallows up Christ's humanity. Curiously enough, notwithstanding the orthodox creed of Russia, the Abyssinians seem to discover some subtle Oriental affinities in the Russians, and treat their Church—unlike the Greek and the Roman—as sound.

This Church has now but one bishop, the abuna, always sent from Alexandria or Cairo. The abbots also, as in the Roman Church, have great authority. The cloisters are the principal seats of education, which is chiefly scholastic, and cultivates wonderful dialectical keenness. The parochial clergy often know little except how to repeat the liturgy, now obsolete in language. The worship is a rude copy of that of the Greek Church; saints, and above all the Virgin, are plentifully invoked. Transubstantiation, however, is unknown. Ordination is so carelessly performed that Rome has some hesitation in acknowledging it. Popular morals are very corrupt and barbarous, and the priesthood is not a mirror of virtue, altho it enjoys very profound respect among the people.

The Swedish missionaries, altho on a modest scale, are gaining a steadily widening influence on the borders and farther in, by means of schools, of colporteur work, and of evangelizing towns.

EDITORIALS

At the Bible Institute, Chicago

During the month of February the Editor-in-Chief was at the Moody Bible Institute, in Chicago, giving daily lectures on the Psalms and weekly missionary lectures on James Gilmore, of Mongolia, Alexander Duff, of India, Coleridge Patteson, of Melanesia, and Titus Coan, of Hawaii.

The Institute reports 148 students in Bible Doctrine and practical work in the *Correspondence* Department, the purpose of which is to extend the advantages of institute methods, teaching, and training to such as can not attend in person. The members of this department are in all parts of the United States, Canada, and Australia. The *extension* work has also been increased by the addition of John H. Hunter to the staff of Bible teachers, and others engage in the work at intervals. Seventy-five Bible Institutes were held in the United States, besides Canada and New Mexico, during 1901. February 5th (Mr. Moody's birthday) was observed as Founder's Day, and interesting addresses were made by Mr. Charles Inglis and by Mr. Ensign.

Rev. R. A. Torrey's tour around the world originated in an invitation from the Australiasian Evangelization Society to spend three or four months in Australia. He is visiting Japan, China, and India, as well as the Holy Land and Great Britain, seeking first-hand information of the need and opportunities of the mission field. At this present writing he is on his way to China, having had very remarkable access, in Japan, both to foreign residents and to the native Japanese.

It is interesting to know also that a gift of $5,000 for current expenses, from a previously unknown friend, relieved the Institute of a late indebtedness, and was one of the many tokens of Divine favor upon the work, which has not suffered from Mr. Moody's withdrawal. Many of the offices here are occupied by former students, one of whom is teaching in Mr. Torrey's absence. There are about 500 students in the men's and women's departments, and the missionary and evangelistic work done by them in the neighborhood is extensive and blessed.

On Sunday, the 16th of February, Rev. George C. Needham, who was expected to have conducted the work of lecturing during March, suddenly died of heart-disease at Narbeth, Pa. For nearly forty years Mr. Needham had been identified with evangelistic work, and was a life-long coworker with Mr. Moody. His departure will be deeply mourned by many friends.

One of the young ladies formerly connected with the institute has been recently visiting in Michigan a prisoner condemned to die, and considered a very desperate man. Her interviews were so blessed to him that he was converted, and gave clearest evidence of the apprehension of Jesus Christ as his Savior and of a thoroughly transformed nature. This is but one example of the good fruit which this institute is bearing in missions both at home and abroad. Seldom do we find a more decidedly revival atmosphere than in this Institute and in the church connected with it. This church-building, which will accommodate between two and three thousand, is well filled and sometimes crowded, not only morning but evening, on the Lord's Day. There is held a continuous meeting from 5 to 10 o'clock on Saturday

nights, and the house is filled to overflowing. One hour is occupied in prayer, another in the examination of the Bible lesson for the following Sabbath, and the third with an address upon some Scriptural topic. The people come, week after week, and are deeply interested; and there is no sign, at present, of any flagging of interest.

We have been recently reading "The Year of Grace," by Dr. William Gibson, of Belfast, giving an account of the great revival in Ireland forty-four years ago, when great multitudes gathered and large numbers of converts were brought to Jesus Christ with marked evidences of the work of grace. This condition of things in Chicago strongly reminds us of the scenes that were witnessed in Ulster County at that time. There is a special emphasis laid here upon prayer, and, as we have often said in these pages, we have no confidence that any great work of grace will again be enjoyed until there is far more of the spirit of supplication poured out upon the churches.

New Developments in China

In China there are constantly new developments, tho one feels hesitation in pronouncing any judgment or even announcing any facts, so doubtful are the present indications. The empress dowager has reduced to the ranks of dukedom heir apparent Pu Chun, son of Prince Tuan, and he was commanded to leave the precincts of the inner palaces immediately. She says that "it will be necessary to wait and select some well-behaved and talented person as the heir apparent." She has made public announcement of her determination to free herself from the influences which led to the Boxer revolt, and she declares in the same edict that "The Boxer disturbance resulted in the abandonment of the temples and tablets of our ancestors, and that the whole structure of the empire was shaken to its foundations and the whole court was compelled to flee to a place of refuge." If we can depend upon the statements of the empress dowager, who is a talented but rather treacherous woman, it would seem that day dawn is coming to China. She issued an edict for the reform of education, but even her own people seem to doubt her sincerity, and she had to issue another edict to assure them that she meant what she said. Her advisers, however, are hopelessly divided between Conservatives and Progressives, and this is the time when much prayer should be offered that God Himself would adjust the difficult problems of the Chinese Empire.

Protecting Converts in China

A good deal of interest has gathered round the attitude of Roman Catholic and Protestant missionaries in China relative to the civil protection they should exercise directly or indirectly toward Chinese Christians. The Roman Catholics are open in their patronage, and have even sought and secured for their missions the status of mandarin courts in which their chief missionary administers justice (or injustice) in cases where Romanist neophytes are seeking justice. The Protestant missionaries declined to accept from the empire any such recognition in the civil service. But the agitation since the Boxer outbreak has shown them that in numerous instances they have unwisely used their influence, directly, or through their consulate courts, to patronize their converts in the case of civil or criminal suits. The result has been to direct the attention of Protestant missions to the necessity of great caution in helping Chinese Christians

to lay their complaints before the consuls to secure foreign influence for their protection from alleged wrongs.

It is with gratification that we learn that most of the Protestant missions are discriminating more than hitherto in this matter. In a letter from Rev. M. C. Wilcox, D.D., of Fuchau, China, he says:

The native communicants and their pastors are gradually learning the difficult yet important lesson not to depend so exclusively upon the missionary and the foreign consul, but rather upon the living God. Time and again in sermons and addresses have I told about the terrible and long-continued persecutions heroically endured by the early Church in the Roman Empire, and the great victory thus won over heathenism; also how the Church became weak and corrupt after it began to lean upon the secular arm. "Not by (human) might nor by (human) power, but by my Spirit, saith Jehovah," should be the motto of every missionary, native preacher and communicant, otherwise history will repeat itself in the deterioration of the Church in this land. I have rigidly adhered to my invariable practise in other parts of the field, and firmly, but kindly, refused to recommend for consular consideration any dispute that *did not have its origin in persecution as defined by the treaty.* Our workers now in the field are substantially a unit in thus dealing with troubles between native Christians and the heathen population. This subject is too large to be discussed within the limits of a letter.

Dr. Wilcox adds that the United States Consul at Fuchau, Hon. S. L. Gracey, has time and again "secured redress for those who were really persecuted, while very properly refusing to entertain questionable cases." He further says:

One of the most cheering features of the work is the interest shown in Christianity by literary men and others of the gentry who formerly, almost without exception, despised everything pertaining to the "foreign religion," and who have been prominent instigators of persecution. Since last Conference I have received from such men of wealth and influence repeated invitations to open work in their communities, with the understanding that it was to be entirely self-supporting; also that *no secular or consular help was to be rendered in case of litigation.* In two cases we have already begun work under such auspices, and we could enter other "open doors" of a similar character if we had suitable men to spare from the work already established. I trust that this "new departure" will prove one of the brightest chapters in the history of Fuchau missions.

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Miss Stone Released—What Next?

Now that Miss Stone has been set free by the revolutionists or brigands who captured her and Mme. Tsilka on September 3d, the newspapers are beginning to demand that vigorous steps be taken for punishing the captors and insuring the safety of American missionaries in that region. The New York *Tribune*, for example, declares that the case is not yet fully closed, and says:

The ransom is paid and the captive is released. Whether or not the brigands are to go unwhipped of justice is for the responsible governments to determine. Certainly somebody is responsible for those brigands. The organization to which they belong and which has previously had a criminal and murderous career, and the government which tolerates and encourages that organization and shields it from the due consequences of its acts, can not escape accountability. Brigandage in Europe in the twentieth century is a hideous anachronism, and the state which tolerates it stands arranged at the moral bar of the world. It can not persist in such toleration and forever escape arraignment at another bar than the moral one—the bar of law backed up by righteous force.

Spencer Eddy, Secretary of our Legation at Constantinople, who arrived in New York recently, says that the money paid to the captors will undoubtedly be used in the Macedonian revolutionary cause. "It is entirely a political matter," he says, "and all the people in Macedonia are in sympathy with the kidnapping, for they believe it is a step toward freeing Macedonia from Turkish rule."

John R. Mott in Asia

Mr. John R. Mott's recent visit to Japan and Oriental countries must have been eminently satisfactory and inspiring. He has spoken with considerable modera-

tion and self-restraint, but nevertheless has felt constrained to testify to the remarkable attendances in China, India, and Japan, where the buildings were insufficient to hold the audiences. Also, he bears witness to the close attention, even when it was necessary to speak through interpreters, and to the unwearied patience with which the natives would sit for three hours while the address was delivered and interpreted. He also affirms that the Spirit of the living God manifestly wrought with piercing and converting power in answer to prayer. He says that in the West he never saw greater evidence of the Spirit's work in convicting men. Fourteen hundred young men decided for Christ in Japan within a fortnight, and at one place the converts themselves, within an equal period of time, led two hundred young men to a similar decision. In China thirty men made such decision at one meeting in Shanghai, including the president of a college and three silk merchants.

The Famines in India

Lord Curzon, in seeking to acquaint the British people with the causes of the chronic poverty of India, calls attention to the fact that there have been eight famines between the years 1857 and 1902—less than half a century. This makes the famine recur on an average of once in about six years, and, considering the great damage to the industries of India, not to speak of the terrible sacrifice of life, he holds that it is imperative that the government should face the question not only of relieving but of *preventing* these famines. Meanwhile attention is being drawn anew to the increased cultivation of the poppy in India. The society for the suppression of the opium trade, in a memorial to the government, calls attention to the fact that this increase is directly in contravention to the pledge made 25 years ago and the resolution of the House of Commons made 17 years later, instructing the Indian government to diminish the areas of cultivation. The memorial further sets forth that whereas, in 1897–8, there were 539,885 acres used for poppy culture, two years later there were nearly 100,000 more devoted to this purpose. This increase must in the end bring disaster to all concerned.

New Highways for the Gospel

"The earth is the Lord's and the fulness thereof."

Every discovery and every invention should be used and may be used for the glory of God in the progress of His Kingdom. Already steam, electricity, photography, printing, and innumerable other modern discoveries have been employed to harness the powers of nature to the chariot of the Lord. When missionaries first sought to carry out the "Great Commission" they were at the mercy of wind and wave in long and perilous voyages. Now the highways on land and sea are "prepared for the Lord" by railroads and steamships, which carry the ambassadors of the cross with their "good tidings to all people."

In Asia the railroads are now binding the nations together with bands of steel. The Trans-Siberian road has already carried missionaries to their fields of labor in China. The journey from London to Shanghai can be made in six or seven weeks, at a cost of about $200, including all expenses. In Asia Minor railroads are progressing, and will make it possible to go from Constantinople to Busrah on the Persian Gulf. China is also being "gridironed," and India and Japan are already railed.

Two other great projects deserve to be mentioned, as they will greatly facilitate missionary journeys. One is the proposed line in Africa connecting Cairo with Cape Town, and the other, the "Pan-American" road, connecting Mexico with Columbia. Already the Uganda railway is in operation between the eastern coast and Lake Victoria, and others are approaching this point from the north and south. This opens a large section of the Dark Continent to commerce and travel, and helps on the great Nile irrigation scheme supervised by the British government. But, above all, this railway will facilitate the healing of the "open sore of the world," and aid in banishing from that territory the horrible traffic in slaves. On the west coast of this enormous continent, Germany has set about the gradual abolishment of this evil. Not content with stopping slave-trading, the Germans are determined to end domestic slavery. Masters are compelled to grant their slaves a third of their time to work for themselves and are to care for them during their sickness and old age. And the slaves themselves are permitted to purchase their freedom. For these decided steps forward we thank God and take courage. The American intercontinental link is still "in the air," but will doubtless materialize in time. These modern inventions should not be monopolized by the devil and his servants, but claimed for God. *

India and the Opium Traffic

Statements have been made calculated to produce the impression that the Indian government is gradually withdrawing from the opium traffic. This, it is to be regretted, is a false impression. In *National Righteousness* Mr. Broomhall plainly brings out the fact that while for various reasons the revenue from opium of the Indian government has decreased during the last decade of years, the amount of opium manufactured in the government factories at Bengal was larger in the last reported year than in any other of the last ten; and so of the number of acres under poppy and of the payments to its cultivators.

Dr. John G. Paton's New Hebrides Bill Passed by Congress

All those who have heard or read of the work of John G. Paton will be glad to know that his visit to America has born fruit when, on February 1st, Congress passed the Gillett-Lodge Bill. Dr. John G. Paton has been pleading for such legislation for nine years. The bill was drawn two years ago by the Reform Bureau, with the advice of Congressman F. H. Gillett, who introduced it in the House. Senator H. C. Lodge introduced and pressed it in the Senate. It forbids any American to sell intoxicants, opium, or fire-arms in any islands of the Pacific that is not under the government or protectorate of a civilized power. The bill is valuable not alone in removing a stain from our nation's honor and a hindrance from mission fields affected, but especially in furnishing encouragement to seek the completion of the treaty Secretary Hay has promised to undertake to make the benefits conferred by the bill permanent in the Pacific, and to extend the same protection to all aboriginal races.

Not alone Christian but also commercial motives urge the making of such a treaty. The liquor trade among child races kills buying power even more than at home, and erelong destroys the buyers themselves. *

BOOKS FOR THE MISSIONARY LIBRARY

INDIA: ITS HISTORY, DARKNESS, AND DAWN. By Rev. W. St. Clair-Tisdall. 12mo, 170 pp. 2*s.* 6*d.* Student Volunteer Missionary Union. London, 1901.

The Student Volunteers of America and England have placed all students of missions under permanent obligations for the excellent series of books prepared for the use of mission study classes. These books present a "bird's-eye view" of various mission fields without reference to the special hobbies and narrower vision which often mark the books written by men working in limited spheres. They are the result of wide and careful study rather than of particular experiences and impressions.

Mr. St. Clair-Tisdall is a Persia missionary, a thorough student and clear thinker. He first takes up the political history of India, then its religions, and finally the history of the introduction and spread of Christianity. There is an excellent map. The only omissions which we regret are list of the missionary societies at work, general statistics of the campaign, and a list of the mission stations. These features of Mr. Beach's book on China make it doubly valuable, and there is nothing yet published covering this ground for India.

Mr. Tissington Tatlow has prepared "Outline Studies" to accompany this volume, and with especial reference to the needs of missionary bands. *

MEN OF MIGHT IN INDIA MISSIONS. By Helen H. Holcomb. 12mo, 352 pp. Illustrated. $1.25 *net*. Fleming H. Revell Co., New York, Chicago, and Toronto.

The most fascinating history is that which centers about individuals. The men whose life story is told in this volume are men who have helped to transform India. They are heroes and pioneers who have not counted their lives dear unto themselves, but have devoted them to the work of evangelizing the millions of India. These sketches begin with Ziegenbalg (1706–1719), and close with Samuel H. Kellogg (1864–1899). Thirteen others are included in the volume, and each one offers a splendid subject for a missionary paper. The account of the life and work of each is told sufficiently in detail to make interesting reading, and the marked characteristics of each and the main events of his life-work stand out clearly. These biographical sketches are calculated to inspire others to like deeds of heroic devotion, and teach many lessons in effective missionary service. They are well written, and the whole conception of showing these men to be living links in the missionary history of India is most happy. *

FOREIGN MISSIONS. By the Right Rev. E. T. Churton, D.D. 12mo, 246 pp. 5*s.* Longmans, Green & Co., New York and London. 1901.

This discussion of the purpose and plan of missionary work is one volume of the useful "Oxford Library of Practical Theology." Bishop Churton first deals with the present position of missionary activity in the Church of England and the relation of the Church to missions. He then gives his view of the office of the bishop as the "fount of missionary work." The book is written from the extreme Anglican point of view, but it contains much that is suggestive and valuable. For the purposes of most readers, however, there are other volumes on the same subject which will be found to be more interesting and useful. *

OUR FAMINE LEGACY. By Lilian Stevenson Illustrated pamphlet. 48 pp. 3*d*, Irish Presbyterian Mission, Belfast. 1901.

This a sad and stirring account of the rescue work in Gujerat and Kathiawar during the

famine of 1900, and a setting forth of the responsibility which it has involved. The illustrations vividly picture both the need and the reasons for encouragement to educate these famine waifs. There are 1,600 children now in the Irish Presbyterian orphanages. They cry for sympathy and support. This is a great opportunity to train them in Christian character and for future service. We believe that the burden will be gladly accepted as given by God for the establishment of His kingdom. *

MORAVIAN MISSIONS. By J. Taylor Hamilton. 8vo. 235 pp. Illustrated. *Net*, $1.50. Times Publishing Co., Bethlehem, Pa.

This is a reprint of the missionary chapters of the "History of the Moravian Church," published last year, with supplementary chapters dealing with the missionary aims, methods, and characteristics of the "wonder-working Church."

The story of what God has accomplished through the Moravians is indeed an example and an inspiration to the Church at large. The REVIEW has already made mention of the volume from which most of these chapters are taken, and has given some account of the work of this Church at home and abroad (December, 1901). We cordially commend this volume to students of missions by whatever name they are called and in whatever sphere they may labor. *

MISSIONARY READINGS FOR MISSIONARY PROGRAMS. By Belle M. Brain. 16mo, 235 pp. *Net*, 75c. Fleming H. Revell Co., New York and Chicago. 1901.

Miss Brain has had experience in making missionary programs, and has made them interesting. She here gives some selections from the wealth of thrilling, inspiring incidents with which missionary literature abounds. John G. Paton, Henry Richards, John Kenneth McKenzie, George L. McKay, Jacob Chamberlain, Cyrus Hamlin, James S. Gale, Egerton Young, and other equally fascinating writers contribute these selections, showing missionary life and work in China, India, Africa, Turkey, Canada, Korea, and the Islands of the Sea. The book is just what is wanted by those who wish to have interesting missionary meetings for all classes, and especially young people. *

FIFTY MISSIONARY PROGRAMS. By Belle M. Brain. 16mo. 128 pp. 35 cents. United Society of Christian Endeavor, Boston. 1901.

The introduction to these programs was printed in our February number, but by mistake was not credited to Miss Brain. It was taken from *Life and Light*, to which excellent magazine she contributed it. Miss Brain has had considerable experience in missionary meetings, and is thoroughly competent to suggest helpful and interesting outlines to make such meetings successful. The programs here proposed are the best we have ever seen. They cover a wide range of subjects, and each contains various sub-topics, with references to books and magazines where appropriate material can be found. A faithful following of these programs for a year would constitute a good missionary education. *

MUSIC FROM FOREIGN MISSION FIELDS. Compiled and arranged by Belle M. Brain. 16 pp. 10c. each; $1.00 per dozen. United Society of Christian Endeavor, Boston.

This collection of native airs will make an interesting addition to missionary programs. Some have English words with foreign tunes, while others are in Portuguese, Spanish, Hawaiian, Japanese, etc.

THE SOCIAL EVIL. Report of the Committee of Fifteen. 8vo, 188 pp. G. P. Putnam's Sons. New York. 1902.

The view which this report gives of the conditions existing in New York is sickening. Only those who made it their business to investigate and had the authority to se-

cure testimony could discover the depth of degradation which marks portions of the great metropolis of America. But the worst of it is that the innocent children and young girls of the city are subjected to the most degrading sights and influences because of the failure of the authorities to suppress the outward exhibitions of vice. The first requisite to a cure is the diagnosis of the disease. With this report no one can doubt the need of a remedy, and every honest citizen will demand that it be found and applied. Parents and pastors should read this report, which is a comprehensive, clear, and exhaustive statement of the problems involved. The abolition of this evil is treated as practically impossible, and governmental or municipal regulation is affirmed to have proven a conspicuous failure after a century of trial. Even in Paris, with its perfect police system, it is found manifestly impossible thus to cope with this form of vice. The substance of the conclusions of the committee may be thus briefly stated:

The better housing of the poor, purer forms of amusement, the raising of the condition of labor, especially of female labor, better moral education, minors more and more withdrawn from the clutches of vice by means of reformatories, the spread of contagion checked by more adequate hospital accommodations, the evil unceasingly condemned by public opinion as a sin against morality, and punished as a crime with stringent penalties whenever it takes the form of a public nuisance—these are the methods of dealing with it upon which the members of the committee have united, and from which they hope for the abatement of some of the worst of its consequences at present, and for the slow and gradual restriction of its scope in the future.

THE NEW BOOKS

THE CALL: Qualifications and Preparation of Candidates for Foreign Missionary Service. 158 pp. Student Volunteer Movement, New York. 1901.

MISSION STUDIES. Brief History of Early Missions. Sarah S. Butler. 75 cents. M. E. Publishing House, Nashville. 1901.

C. E. Z. M. S. PICTURE ALBUM. 8vo, 116 pp. 2*s.* *net.* C. E. Z. M. S., London. 1091.

FIFTY MISSIONARY PROGRAMMES. Belle M. Brain. 16mo. 35 cents. United Society of C. E., Boston. 1902.

TWO HUNDRED YEARS OF THE S. P. G., 1700–1901. C. F. Pascoe. S. P. G. Offices, London. 1902.

A STORY RETOLD. The Cambridge Seven. Illustrated. 8vo, 59 pp. Paper, 6*d.* *net.* Morgan & Scott, London 1902.

THE GREAT RELIGIONS OF THE WORLD. 8vo. Harper & Bros. 1901.

THE JEWS IN LONDON. C. Russell and H. S. Lewis. Map. 8vo. 238 pp. $1.50. T. Y. Crowell, N. Y. 1902.

DAN—A CITIZEN OF THE JUNIOR REPUBLIC. I. T. Thurston. 12mo. Illustrated. A. I. Bradley & Co., Boston. 1902.

THE STORY OF THE MORMONS. William A. Linn. Illustrated. 8vo. $4.00. Macmillan Co., New York. 1902.

EASTERN PERU AND BOLIVIA. William C. Agle. 12mo, 45 pp. Paper, 50 cents. Homer Hill Publishing Co., Seattle. 1902.

THE SILENT HIGHWAY (McCall Mission Boat, France). Louise Seymour Houghton. 12mo, 292 pp. Evangelist Publishing Co., New York. 1902.

BY THE RIVERS OF AFRICA. Capetown to Uganda. By Annie R. Butler. Illustrated. 4to. 2*s.* 6*d.* Religious Tract Society, London. 1902.

SAVAGE LIFE IN NEW GUINEA. By Rev. Charles W. Abel. Illustrated. 8vo, 221 pp. 2*s.* 6*d.* London Missionary Society 1902.

THE ISLAND OF FORMOSA. By James W. Davidson. Illustrated. Maps. 8vo. The Macmillan Co., New York. 1902.

THE AINU AND THEIR FOLKLORE. By Rev. John Batchelor. 10*s.* 6*d.* *net.* The Religious Tract Society, London. 1901.

DIRECTORY OF MISSIONARIES IN CHINA AND JAPAN. Paper, 60 cents; cloth, $1.00. *Daily Press*, Hong Kong. 1902.

LAST LETTERS AND FURTHER RECORDS OF MARTYRED MISSIONARIES C. I. M. By Marshall Bromhall. Illustrated. 8vo, 105 pp. 2*s.* 6*d.* Morgan & Scott. 1902.

JOHN CHINAMAN AND A FEW OTHERS. By E. H. Parker. Illustrated. 8vo. 380 pp. $2.50 *net.* E. P. Dutton & Co., New York. 1902.

AMONG THE HILLS AND VALLEYS OF WESTERN CHINA. By Hannah Davies. 3*s.* 6*d.* Partridge & Co., London. 1902.

FOUND; OR, OUR SEARCH IN THE WESTERN VALLEY. By Miss Flodington. Illustrated. 8vo, 115 pp. 2*s.* 6*d.* C. E. Z. M. S. 1901.

BETWEEN LIFE AND DEATH. By Irene H. Barnes. Illustrated. 8vo, 306 pp. 3*s.* 6*d.* C. E. Z. M. S., London. 1901.

IN LEPER LAND. By John Jackson. Illustrated. 12mo. 3*s.* 6*d.* Mission to Lepers, London. 1901.

GENERAL MISSIONARY INTELLIGENCE

AMERICA

Americans as Missionaries This is what the *Church Times*, an Anglican and Ritualistic (High Church) paper, has to say of certain traits prevalent among the missionary societies of the United States:

The "go ahead" methods of the missionaries of the various Protestant denominations (prevailingly American) are the puzzle and despair, as they may well provoke the admiration and envy, of the members of our own communion. The bulk of the people who call themselves Catholics in the Church of England have a sort of idea that if the English Church is not doing much to convert the heathen, the work is being admirably done by the Roman Catholics, to whom it may very well be left. I will be bold, however, to say, as has been said by more competent judges than myself, that the people who are making the boldest bid for the conversion of the heathen world (tho one can not but wonder sometimes what they are converting it to) are the vast and increasing body of missionaries sent out by the various Protestant "Churches" of England and America—Presbyterian, Methodist, Congregationalist, Baptist, and the like. In Korea, for example, if Bishop Corfe, of the English Mission, has a staff of (at the outside) 20 workers all told, and Mgr. Martel, of the French Roman Catholic Mission (say) 40, the American Presbyterians and Methodists can certainly count on close upon 100. The same proportion holds good, roughly speaking, I believe, also in China and Japan, and (I suspect) in India and elsewhere.

The Report of a Deputation A deputation sent to India by the American Board last spring has recently returned, except W. F. Whittemore, who will visit the Philippine Islands, Japan, and China on his homeward trip. The other members of the deputation, Rev. J. L. Barton, one of the secretaries of the American Board, and Rev. J. R. Loba, are full of information concerning their journey of inspection. They traveled 6,000 miles, of which 1,500 were in ox-carts or other primitive vehicles; studied the methods and plants of 20 different missionary organizations; made a large number of visits to schools of various grades, and thoroughly traversed the work in Ceylon and a large number of the cities of India. They emphasize in their informal reports given to the public the importance of industrial schools, medical mission work, and woman's ministrations, and comment upon the caste system in India as the great obstacle to missionary progress.

Presbyterian Missionary Success For the Presbyterian Church, last year was the best ever known for the amount of missionary gifts. In 1901 the number of missionaries sent out was 100, nearly one-half of whom were new workers. At Paoting-fu, China, the recent scene of a Boxer massacre, 18 united with the church; from India are reported the largest accessions ever known; at one station in Africa, Efulen, there are more inquirers than can be properly cared for; in 1890 the church at Pyeng Yang, Korea, had but 3 members, but now 3,000, with 4,000 catechumens, and the weekly prayer-meeting numbers nearly 700, and a sanctuary holding 1,400 is filled every Sabbath.

Y. M. C. A. Statistics The figures given are from the latest compilations of the International Committee, the clearing agency for the American Associations, and are in most cases for 1901. They relate to both the *personnel* and the material equipment of the movement. All but the first

two items relate to the American Associations only.

Number of Associations in the world	6,219
Number of members in the world	533,049
Number of Associations in America	1,476
Number of members in America	268,477
Number of members, not members of evangelical churches	144,590
Number of members serving on committees (the volunteer working force)	38,902
Number of secretaries, physical directors, etc. (the paid working force)	1,609
Number of Associations for railroad men	170
Number of Associations for men of the Army and Navy	over 325
Number of Associations for students	666
Number of members of Student Associations	34,245
Number of Associations for miners	3
Number of Associations for colored men	88
Number of Associations for Indians	50
Number of men in educational classes	28,000
Number of men using gymnasiums	85,000
Number of members in Boys' Departments	35,000
Number of men in Bible classes during year	35,771
Number of religious meetings held	59,856
Number of professed conversions, over	11,000
Number of buildings owned	441
Value of buildings	$21,445,415
Value of other real estate owned	1,287,985
Value of furniture, libraries, etc.	1,873,455
Amount of funds held for various uses	1,556,522
Amount of debts	4,447,275
Total value of property	$26,163,377
Net value of property	$21,716,102
Amount expended to carry on the work in 1901, over	$3,300,000
Number of libraries of 50 volumes or more	678
Number of gymnasiums	507

When it is remembered that this is a movement among men only, that "its membership changes monthly, that its support is purely voluntary, and that it is aiming to build up the Church rather than itself," the significance of these figures will be appreciated.

Connecticut as "Foreign" Soil During 1901 the Missionary Society of Connecticut aided no less than 21 churches made up of foreign-born members (16 Swedish, 2 Danish, 1 each of French, German, Hungarian), at a cost of $6,174. These details are well worth noticing:

For Swedish work:		
16 churches	$3,249	
2 missons	200	
2 general missionaries	175—	$3,624
For Danish work:		
2 churches	525	
1 general missionary	130—	655
For Italian work:		
3 missions		494
For French work:		
1 church	375	
1 general missionary	100—	475
For Armenian work:		
2 general missionaries		425
For German work:		
1 church		350
For Hungarian work:		
1 church		148
Total for foreign work		$6,171

Two native churches have assumed self-support.

Poles Becoming Protestants Bishop Franciszek Hodus, of Scranton, Pa., has a Bible class once a week, and urges his adherents to obtain and study the Scriptures. A pamphlet entitled, "The New Ways," describes his organization, which has several parishes, and is called the National Church. Extracts from this pamphlet have recently appeared in the *Gazeta Pittsburgska*, the evangelical Polish paper of Pittsburg. At a council in Baltimore in 1883 a rule was adopted which made every bishop an unrestricted lord of the property and consciences of the Poles. Bishop Hedur protests against this, and his organization acknowledges only one master, Jesus Christ. He seeks to substitute the Polish language for the Latin in public worship, in order to make it intelligible to the people. "All the great historical peoples brought to the services of the church their own languages, to elevate, to enrich, and to sanctify them. Only we Poles, who possess the most beautiful language of all the Slavonic nations, and such masters as Slowacki, Mickiewicz, Sienkiewicz, we permit our priests to invoke God in this miserable (liter-

ally, kitchen) Latin!" says this pamphlet. "It is high time that in Polish sanctuaries there should be heard from noble and powerful Polish voices 'the Lord be with you,' 'Glory to God in the highest and through all ages.'"

Negro Graduates Interesting statistics have recently been gathered by Prof. W. E. B. DuBois concerning the Negro graduates of different institutions, who finds the number to be 1,316. Over half of them are teachers, one-sixth are preachers, and one-sixth are students or in some professional life. That these graduates have been prosperous, thrifty, and economical the facts abundantly prove. The amount of real estate owned by the average Negro graduate throughout the United States reaches the goodly sum of $2,400.

Can the Negro Accumulate? In relation to the situation and the prospect for the freedmen the Atlanta *Constitution* says: "The Negro is here to stay. It is better that he should be educated—better for him and better for all. Much has been done already, and much more can be done. Let the truth be known that the Negroes are going forward! It will better stir us up to our own work. In Georgia the assessed value of property held by Negroes is placed at $15,000,000, representing a real estate market of $30,000,000. Of this sum $1,000,000 of assessment, or $2,000,000 market value, was added in the year just closed. The wealth of the Negroes of the Southern States is not less than $400,000,000. The building up of wealth follows a sharpening of the intellect. If the untutored colored men of the past quarter of a century could amass almost half a billion of dollars, why can not the educated Negro during the next quarter of a century quadruple the amount?"

Possibilities for the Negro Says Rev. E. E. Scott, of Alabama, himself a black man: "Forty years ago men looked on the Negro as a stranger and sojourner in the human family; they doubted his ability to take in brain food and soul food as other men did. Even his best friends were asking, as they looked over that hopeless (?), lifeless black mass: 'Can these bones live?' That a statesman like Bruce or Langston, a genius like Booker T. Washington, schools like Wilberforce, and Fisk and Tuskegee, could come out of this black Nazareth was not dreamed of. That ministers of acknowledged ability, lawyers, bankers, physicians, merchants of the Negro people should within a generation rise and take their places by the side of the leaders in these professions and honorably hold their own was beyond the expectation of the most sanguine optimist of the human race. And yet that undreamed dream is a glorious reality, by the grace of God."

The Path by which the Negro Can Rise This is Booker T. Washington's wise counsel to the men and women of his race:

We must ever keep in mind that our future recognition is largely within our own hands. It is not what we say of good concerning ourselves, or what others may say of evil regarding us, that, in the long run, is going to hinder or help us. It is going to be what we actually accomplish. By our fruits men will judge us. As a race we must learn not to be deceived or discouraged by the superficial or the temporary. The real question with us as a race is whether each year we are gaining in property, intelligence, high character, and in the confidence and respect of our neighbors, black and white. It is the quiet, persistent, eternal, unostentatious effort to prove our worthi-

ness that is going to win. With the Negro it will be as with the white man. He will weaken himself and degrade his soul if he permits race hatred to control or guide him. Love for all men and hatred for none must be the mainspring of our life.

The Bible in Eskimo The Eskimos now have their own translation of the Word, which the Bible Society of Denmark has the honor of publishing. It took 150 years to complete the task. The Norwegian pastor, Hans Egede, who went as a missionary to Greenland in 1721, began the work, and his son, Paul, finished the translation of several books. Danish and Moravian missionaries during the last century added book after book, until now the 10,000 Eskimos, who are all members of the Danish State Church, have the entire Bible in their mother tongue.

Missions in Porto Rico The statistics of Protestant missions in Porto Rico show 7 missionaries for the Methodists, with 10 congregations, 800 native and 200 American adherents; 4 Presbyterian missionaries with 12 congregations, 1,350 native and 150 American adherents; 1 Episcopal missionary, with 3 congregations, and 300 native and 150 American adherents. In addition to these, the Congregationalists have work, and the Bible societies. Certainly, after so short a time, and for a beginning, these figures are inspiring and encouraging.

Intolerance in South America Miss Elsie Wood, of Lima, Peru, says as to the general situation: "Excepting the work of the American Bible Society, the evangelical societies having the most work there are the Methodist and Presbyterians. The laws of nearly all of the 10 republics formerly allowed no public worship other than in the State religion, but owing to the efforts of the missionaries more liberty has been granted. However, in Peru liberty of public worship is still prohibited, and at the memorial services held in Lima on the day of President McKinley's funeral, under the auspices of the United States representative, Judge Dudley, no official representative from the Peruvian government could be present, as the services were held in a Protestant church. In order to show that there was no lack of sympathy for the United States, the President called in person the same afternoon at the American Legation. And yet the superintendent of public schools in Buenos Ayres, the largest city of South America, not long ago recommended as the best thing for keeping the Argentine Republic ahead of all the others that they put the Bible into the public schools, and in addition to liberty of conscience now allowed there, that they give the common people the best knowledge for right living."

EUROPE

A Noble Beneficence Among the numerous forms of well-doing in London the Christian Community, one of the very oldest, dating from 1685, must not be forgotten. According to the last annual report:

In the middle of the last century the members engaged were but 33, while at the present day they have increased, in round numbers, to 500, and the area of operations has multiplied to an equal extent. The funds have advanced from something under £20 to over £4,000 a year. As far as the past year is concerned, the general character of the work has been continued, with every sign of blessing. We still find the people ready to hear and receive the simple Gospel message that is proclaimed in the open air, in lodging-houses, where the lapsed masses congregate; in the workhouses and infirmaries, where the

sick, the very aged, and dying are ministered to, as also in the mission-hall and rooms.

Last year:

1,228 homeless men were sheltered for the night and fed.
21,000 free meals were given.
10,500 children's dinners and breakfasts.
1,000 free lodgings provided for the homeless.
11,000 workhouse inmates were entertained in the winter.
2,610 attendances were made by poor husbandless women.
5,377 workhouse inmates and lodging-house people were taken into the country for a day.
500 children sent to the Home for a week's rest and change.

Besides this, a large amount of relief was distributed in many other ways, including clothing.

Six Goodly Gifts to Beneficence. Under a deed of trust executed by the late Mr. George Sturge, in November, 1883, after providing for various annuities and other charitable gifts, the balance was left in trust to be divided equally among the following 6 religious and philanthropic institutions: The Friends' Foreign Mission Association, the Bedford Institute, the British and Foreign Bible Society, the London Temperance Hospital, the Mildmay Mission and Hospital, and the Foreign Missions of the Presbyterian Church of England. The trustees had already distributed in instalments £22,000 to each of these 6 institutions, and during last summer a further sum of £20,000 was paid to each from the same source.

Medical Missions of the C. M. S. The C. M. S., greatest of all missionary organizations, gives great prominence also to the work of healing, having 11 hospitals or dispensaries in Africa, 10 in Western Asia, 17 in India, 10 in China, 1 in Japan, and 1 in Northwest Canada: in all 51, manned by 67 European doctors. The number of beds is 1,691, the number of in-patients was 11,887 last year, and the nunber of visits to out-patients were 773,514. Says *Mercy and Truth*, one of the C. M. S. periodicals:

We shall very gratefully receive gifts toward 3 new hospitals that are needed at the present time. Last month we mentioned the need for a new hospital at Gaza. Some years ago the society bought the land for a hospital within the great city of Fuchau, the doctor's house has been built and we have just received the plans for the hospital itself. The total cost of the hospital for men and women will be about £1,200. The third case is that of Fuh-ning; there is a hospital for men, and Dr. Mary Synge is very anxious to have a new hospital for women.

Monks and Nuns in France According to the *Interior* there are 16,000 monastic establishments in France, with something like 400,000 inmates, or 1 to every 100 inhabitants. If to these 400,000 celibates who form the army of the Catholic Church we add the 600,000 men in the army and the three or four hundred thousand men and women who form the army of the civil service, we find that every 25 Frenchmen have to maintain a monk or nun, a soldier or a civil servant, or his family. Thus every citizen has to support one twenty-fifth of a member of these three categories, and as of the 40,000,000 Frenchmen only 8,000,000 at most earn or possess money, each of these 8,000,000 has to maintain one-fifth of a monk, nun, soldier or civil servant. The cost of the soldier and civil servant appears, of course, in the budget, but that of the monk or nun is a charge which must in some form be added to the taxation. It may be presumed, moreover, that only one-eighth of the population can be counted on as able to bear the public burdens, while there are certainly not more than 2,000,000 to face the cost of the 400,000 "religious." Thus every 5 persons possessing an income have to maintain

a monk or nun with the proportionate share of keeping up the establishment.

German Medical Missions We congratulate our German speaking brethren on the increasing attention they are giving to medical missions. The Barmen or Rhenish Mission has now 4 medical laborers on the field, Dr. Kühne and Dr. Olpp at Tung-Kun, in South China; Dr. Schreiber at Pea Radja, in the island of Sumatra; and Dr. Winckler, originally intended for the island of Nias, but who, on account of the heavy pressure on Dr. Schreiber, will join him as colleague at Pea Radja. Then the Basel Mission has Dr. Fisch in Aburi, on the Gold Coast; Dr. Hey in the Cameroons; Dr. Stokes in Calicut, India; Dr. Wittenberg in Kia-ying-chiu, China; and Dr. Zerweck at Bettigeri, in the Southern Mahrathi country, India. Further, the Basel Mission has 3 young medicals, who are completing their studies with a view to labor on the mission field.—*Medical Missions at Home and Abroad.*

The Meaning of Zionism Said Mr. Israel Zangwill at the recent Zionist Congress held in Basel: "Zionism does not propose to pauperize the people of Israel, but to redeem the land of Israel. And, therefore, I beg of you not to fritter away your money by starting businesses here and there, however profitable, for then your capital would be locked up and not available when needed in a great sum. Use your money only to prepare a home for our wandering people. Our old home is in ruins, alas! And yet if it had not been in ruins it would not have been empty, it would not have been waiting for us. Give no alms to Jews; give them only wages for their share in the agricultural and industrial development of Palestine. I stand here and see delegates from all the lands of the exile who still cry, 'If I forget thee, O Jerusalem, may my right hand forget its cunning.' That is miracle enough. Zionism is living and anti-Zionism in its coffin. What are five years in the life of a nation? Five years—when we have waited eighteen centuries! It may be that none of us is destined to see this great hope fulfilled; it may be that Dr. Herzl, like Moses, will but gaze upon the Promised Land. Yet, even so we are content, if we have helped to shape a practical policy toward the future, content if it shall be written of us: They found chaos and corruption; they left idealism and purpose."

Is Russia Becoming Tolerant? The Russian Church is as frozen in its ecclesiasticism as a large part of the territory of the empire is during the winter season. For some time past there have not been wanting signs that a thaw has set in, and that this frozen mass is opening a little to the silent rays of the sun. The Russian Church has believed in and practised "protection" for its own supposed well-being, it being advanced that to permit other religions among a people as ignorant as the Russian peasant would be to invite rebellion against the State. The first suspicion of any thaw was the granting of a certain kind of tolerance which permitted a man to engage in the worship of his fathers, whether orthodox or otherwise, but no effort must be made, except by the State Church, at proselyting. Another sign of thaw has appeared in the lessening of penalities for infringement of the edicts referred to, brought about in the recent revision of the Russian Criminal Code. When will the Russian government learn that freedom of worship and freedom of

conscience will make better servants of the State than acts of repression, however numerous and drastic?—*Episcopal Recorder.*

Signs of Life in Spain An interesting article on "Religion in Spain" has appeared in the *Church Times.* The writer, who knows the country well, remarks that it would be difficult to exaggerate the anti-clerical feeling. The Church is strong in the Basque provinces—Navarre, Aragon, Catalona, and Old Castile. Burgos, Vittoria, and Pampeluna are Catholic strongholds. But there is a very different tale to tell of the large towns in the south. Andalusia in particular is not in the least under clerical influence. Bitter as the hostility to the religious orders may be in France, it is child's play to the feeling shown in Spain. There, as elsewhere, it is the Jesuits who attract the largest amount of hatred. A caricature of a Jesuit at a music-hall in the south is sure to bring thunders of applause, and in conversation with the people one is often told that the Jesuits are at the bottom of the present unfortunate condition of the country.

ASIA

Miss Stone Released All the Christian world rejoices at the release of Miss Ellen M. Stone, who was captured by the brigands last autumn. So widespread has been the interest taken in this noble missionary that we print the following message to her brother, in which she gives an account of her release:

"RISTOVATZ, February 25, 1902.

"*Charles A. Stone, Chelsea, Mass.:*

"Freed, thank God, and well, after our captivity of nearly six months! Yesterday, Sabbath morning, Mrs. Tsilka and her seven-weeks-old daughter, Helena, and I found ourselves left by our captors near a village an hour distant from Strumitsa. For three hours we waited for dawn, then secured horses and came to this city.

"Kind-hearted Bulgarian friends rushed from their homes as soon as they caught a glimpse of the strange-appearing travelers, took us in their arms from our horses, with tears and smiles and words of welcome, and led us into their house.

"Word was quickly sent to the friends engaged in their morning services at church, and they came, old and young, to greet us. What thanksgiving to God for this proof of His faithfulness to answer the prayers for all! Even the little children had never ceased to pray for us, their lost friends.

"The Turkish government did not fail to question us as to our experiences. The governor of the city with his suite called this morning and again this afternoon, after the arrival of Dr. House and his son from Salonica, accompanied by M. Gargiulo, the first dragoman of the American Embassy at Constantinople. The last three have come to accompany us to Salonica to-morrow, where Mr. Tsilka awaits his long-lost wife and their baby.

"They have brought me a bundle of letters from mother and my brothers and dearest friends. Thus, with unspeakable gratitude to God and to all friends who by prayers and gifts have helped to free us, we begin our life of freedom. Your sister,

"ELLEN M. STONE."

What Robert College Has Done Thirty years ago a couple of Americans, Christian men, with heads on their shoulders, settled in Turkey and set about teaching on American methods the rising youth of the East in an institution called the "Robert College." They have never from that day to this had at their command a greater income than $30,000 or $40,000 a year. They have insisted that every student within their walls shall be thoroughly trained on the American principles, which, since they were imported by the men of the *Mayflower*, have well-nigh made the tour of the world. That was their line and they have stuck to it now for thirty years. With what result? That the American college is to-day the chief hope of the future of the millions who inhabit the Sultan's dominions. They have two hundred students in the college to-day, but they have trained

and sent out into the world thousands of bright, brainy young fellows, who have carried the leaven of the American town meeting into all provinces of the Ottoman Empire. W. T. STEAD.

Germany in the Levant A few years ago the public was wondering at the flirtation between Germany and Turkey, but the reasons are not so obscure just now. Turkey has granted certain concessions to Emperor Wilhelm, in return for his favors, which make him a power to be reckoned with in the near East. Russia has been planning and working for the control of affairs in the region of the Persian Gulf, and thereby exciting the jealousy of England, but now comes Germany with her concessions for the Bagdad Railroad, which will give her an immense advantage in the territory to be opened by it, including ancient Babylonia and the Persian Gulf region. As some one has expressed it, Russia finds herself flanked in Asia, while this new outreaching of the Kaiser can not fail to have a marked influence upon India and other British interests in that part of the world.

Jews in Jerusalem The trades union of Jerusalem has given out the following interesting statistics about Jewish tradesmen in Jerusalem: There are 315 carpenters, 295 tailors, 238 shoemakers, 118 locksmiths, 109 boss carpenters, 95 tinners, 75 goldsmiths, 73 paper-hangers, 78 wood-carvers, 83 writers, 70 bakers, 57 printers, 53 blacksmiths, 56 painters, 44 makers of stockings, 39 bookbinders, 35 stone-cutters, 45 millers, 30 watchmakers, 28 weavers, 22 engravers, 23 makers of pergament, 27 coppersmiths and 62 apprentices at other trades. There are altogether 2,189 tradesmen in Jerusalem, of which 200 are single men, while the others are all men with families.—*Jewish Gazette.*

What the Indian Census Says In 9 out of the 27 provinces of India, the census taken last year shows that the number of native Christians is 162,152. Ten years ago the number was 96,281, so that the rate of increase is 70 per cent. In Baluchistan there were no Christians among the native people ten years ago, and now there are 4,026. In Assam the growth has been from 16,844 to 35,969, in the Central Provinces from 13,308 to 25,571, and in the Punjab from 53,587 to 72,854.

Progress in India After twelve years' service in India, Mr. David McConaughy brings back a good report of the work of the Lord in the land to which he was sent. "A dozen monsoons have not been enough to damp the ardor with which I set out. I come in no pessimistic spirit, but with an invincible optimism. Never in all these years have I doubted that the shekinah of God's glory was pointing toward India." Turning to the story of the development of association work in India, he compared the figures of 1895 with those presented at Allahabad last month, showing that the 18 Y. M. C. Associations had become 150, with over 7,000 members instead of 1,451, while instead of a solitary secretary giving his time to the work there are now 20. "Yet the figures and the buildings that have been erected are only the scaffolding of the real work which is going on among the young men of India." —*London Christian.*

John R. Mott in Calcutta On his way home from the Far East this young evangelist to young men halted for a week in Calcutta. Of his work there this is told: "The average attendance

at the 6 meetings was 650. On the last evening the subject announced was 'The Battle-Ground for Young Men,' and the attendance 800. After-meetings were held on 3 evenings, and 230 men signed cards signifying their sense of sin and desire to be freed from it. Cards were signed by 111, stating that they wished to follow Christ up to their present light. About 20 others made a similar statement in a qualified way. Many of these men were earnest inquirers, and it is hoped and expected that not a few will give effect to their convictions by baptism, which is the Rubicon separating the believer in the Lord Jesus, whether Jew, Mohammedan, or Hindoo, from his past and from his relatives."

A Great Gift to Famine Orphans Dr. Klopsch, of the New York *Christian Herald*, writes to the *Indian Witness:* "No doubt you have heard that I have extended my original pledge guaranteeing the support of 5,000 orphans for one year so as to undertake that herculean work, namely, the support of 5,000 orphans for a period of five years, paying for the same at the rate of $25,000 every four months. Up to the present time I have made 4 remittances of that amount, and 11 more are yet to follow. We are about to start orphan work in China on similar lines, tho perhaps not quite so extensively."

A Visit to Mukti In a recent *Messenger and Visitor* W. B. Boggs writes of a visit to this now famous spot, and what he saw of Pundita Ramabai's wonderful work. He says: "I had heard much, but the half had not been told. Here are about 2,000 girls and women in this home of safety and purity and peace. Within these extensive grounds are well-ventilated, comfortable dormitories to accommodate all; here are dining-rooms, each 132 feet long by 30 wide, kitchens, storehouses, grinding-rooms where 60 hand mills are at work, oil-room, bakery, hospital, schoolrooms, room for industrial works of various kinds, plain dwellings for the Pundita and her assistants, offices, guest-rooms, and a great church. Nearly all the buildings are of stone with tiled roofs, well planned and well built. Most of the building stone was obtained from the large wells, of which there are 5, with an abundant supply of pure water. And throughout the grounds are many beautiful young shade trees and fruit trees, and gardens producing large supplies of vegetables. And five years ago there was nothing here but an open field! The church is a plain but sightly structure, designed to seat, when completed, from 4,000 to 5,000. It is built of dark gray stone and roofed with Mangalore tiles. It is 232 feet long, inside measurement, 45 feet wide, and has 2 transepts, each 135 feet long. The floor is of teak wood, beautifully smooth."

A Notable Woman Gone In India an interesting missionary figure has passed away in Mrs. Warren, of Gwalior. Mrs. Warren went out to India in 1872. She and her husband were located in Morar, in the native state of Gwalior, where they were the only missionaries. In 1877 Mr. Warren died, and Mrs. Warren has since continued the work alone. From 1872 to 1899 she stayed in India without a furlough. In New York her towering figure, semi-Oriental dress, and commanding bearing made her such an impressive figure that a crowd would be sure to gather around her and the young Hindu Christian whom she had adopted as her son and brought with her to this country. When

she died last year, at the age of 69, the Maharajah, whom she had on her knee as a babe, sent a gun carriage to bear her body to the grave, acted as one of the pall-bearers, and stayed until the grave was filled; and proposes now to erect a stone over it. For 27 years she held alone a state of 3,000,000 people for the Church, and died at last in the field she had refused to abandon or surrender.

Lutheran Missions in India The statistics of the American Lutheran Mission (General Synod) in India, as given in the annual report for 1900, are as follows:

Missionaries, including wives and single women	27
Native helpers	448
Organized churches	432
Sunday-schools	259
Pupils in Sunday-schools	14,496
Day-schools	211
Pupils in day-schools	3,712
Added by baptisms in 1900	1,962
Baptized members	20,486
Total Christian community	39,579
Support raised on the field in 1900	$10,301

The Christian community belonging to the different Lutheran missions working in India is as follows:

American Evangelical (General Synod)	39,579
American Evangelical (General Council)	6,000
Basel Evangelical Lutheran	15,044
Leipsig Evangelical Lutheran	18,865
Schleswig-Holstein	1,300
Hermansburg Evangelical Lutheran	1,945
Gossner	39,221
Arcot Danish mission	748
Fifteen Scandinavian societies (1898)	98,000
Total	220,702

Christianity and Caste Christianity is slowly but surely breaking down the barriers of caste. The principal of one of the C. M. S. colleges relates an incident which gives a striking illustration of this. He saw a Pariah (a very low caste) walking down the chief Brahman street of the town, with a Brahman (a very high caste) student on each side, one with his arm locked in the Pariah Christian's, the other holding an umbrella over the party, both Brahmans deeply intent on the Christian's notes of a lesson just received.—*The Round World.*

The Thieving Mangs The Mangs form one of the lowest castes in the social scale in all India. They are supposed to be aborigines. But, whatever their origin, they have the reputation of being born thieves. There are honest men among them, but a great many of them, without a doubt, are thieves; and the whole caste is so suspected by government that, along with one or two other castes, they are obliged to answer a roll-call every night. The police officer of every village has it for his duty to go to the Mang quarter and see that none are away from the village. Those who are absent are obliged to render an account of their doings. If one of them wishes to travel anywhere, go on a visit to a friend's or see a sick relative, or do anything requiring absence from the village over night, he is obliged to get a written pass, signed by the officers of the village to which he has gone. In this way their movements are watched, and they are prevented from wrong-doing.—Rev. HENRY FAIRBANKS.

The Chinese Language Every word in the Chinese language has a logical reason for its existence and peculiar formation, and each word consists of either one individual character or a number of them combined in order to make a complete word. Take the word field, a square divided into sections or lots. When the word man is written by the word field the combination makes the word farmer, indicating the avocation of a man who is associated with fields and agriculture. The word for box is indicated by a square having four sides of equal length, while a prisoner is literally

a man in a box, a fact which is often grewsomely illustrated in China when a criminal is sentenced to death and is carried to the place of execution in a square box.

A Mission Burned in South China A despatch from Hongkong to the *Times* says that the Berlin Missionary Society's buildings at Fayen, near Canton, were burned on February 7 by an anti-Christian mob. The missionaries escaped. The perpetrators of the outrage profess to be connected with the French Catholic missions. The Rev. M. Bahr, of the Berlin mission, and his wife and infant child have arrived safely at Canton. It is not believed that the Catholic bishop knew of the undercurrents of the affair, which was more the result of a feud than an organized attack on the Christians.

Is New China Soon to Appear? Three governors, each ruling over a population of some 25,000,000, have united in calling upon Rev. Timothy Richard for counsel in matters connected with the introduction of Western forms of education, and asking for books to be used by Chinese students. Mr. Richard is connected with the Society for the Diffusion of Christian and General Knowledge in China; he has the confidence of prominent men in that empire, and he has been applied to for a list of the best books in Chinese on modern learning. The Governor of Shantung has declared that he will not promote any of the 500 expectant mandarins until they have passed an examination in Western science and learning. Books of the kind that this governor asks for have been prepared almost entirely by missionaries of various boards, and they are already in great demand. It was a similar call from the emperor, made in 1898, that led the dowager empress to put a stop to the proposed reformation by setting him aside. It would seem as if the emperor's plan, which all regarded as inopportune, was about to be carried out by the most intelligent and influential leaders in the present government.

Confucius or Christ The following extract is taken from a letter sent by a native Christian in Honan. It is interesting as showing the character of converts and the Chinese estimate of their Christianity:

Ren t'ai-t'ai (one of the women Christians), when the persecution was at its worst, used secretly to visit the church members and help them with money, sympathy, and counsel. When the hall was looted the mob went around to destroy her house. Her husband and sons went to the door with guns and said they would shoot the first man who dared to enter. Seeing the reception that awaited them the mob dispersed. Then the husband and sons went to the women's apartments and began to scold Mrs. Ren, and to say that by following Jesus she was endangering the lives of all her family. They demanded that she should "leave the false and return to the true." "If you want me to go back to my old way, then I shall revile and curse you all day long as I used to, and also smoke opium. Are you willing for that?" "Oh," said the family, "we don't want you to act like that." "Well," said Mrs. Ren, "then do not ask me to recant, because that is what awaits you all in the house if I do." Thereupon the family said, "Go on as you are doing; we will not say another word."

Hopeful News from China Mrs. Davidson, the wife of Mr. Robert John Davidson, of the Friend's Missionary Society, writes from Chungking, Sz'chuen, West China, under date December 1901, as follows:

We are now living in such times as we never had in China before. Years ago the people would crowd

around us out of sheer curiosity. Now they crowd around to ask about the Doctrine and to be taught the truth and to ask to have their names entered as inquirers. In the past we have had to give the people catechisms and Testaments and hymn-books, now they come to buy them; and when they have bought them they read them, and moreover know what they have been reading about. These people come not by twos, nor threes, nor by tens, but by the scores and hundreds. Other missions in this province have a similar experience, and we do not know whereunto this thing may grow. There may be breakers ahead, but at the present time we have such open doors for preaching the Gospel as we never had before.

This is one out of many similar indications that the recent terrible occurences in China are already being overruled for great good.

Comity Even to Confederation Despatches from Peking, corroborated by conference with missionary officials here, indicate that a significant Protestant Christian union movement is pending in the province of Chihli, by which, if consummated, the Presbyterian and Congregational (American and English) and the Methodist educational work of that province hereafter will be carried on in harmony, one denomination caring for theological education, another for collegiate education, and another for the hospital work. The consolidated work will be called the North China Educational Union. They will embrace theological and female schools and the college at Tungchou. The Rev. Dr. Sheffield, of the American Board, will be president.

Memorial University Under the rule of Yu Hsien, the province of Shansi became, in the summer of 1900, a scene of death and desolation, in which 53 foreign missionaries suffered martyrdom and a large number of native Christians. And now the new governor, a very different type of man, invites the missionaries back, and is ready to make all amends possible, including the payment of heavy indemnity for the lives of the martyrs. But the missionary boards bereaved, at the suggestion of Rev. Timothy Richard, declined to receive such indemnity, and asked that instead it should be used for the establishment of a university in Taiyuen-fu, the capital of the province, and the city in which most of the missionaries were slain. Hence steps have already been taken looking in that direction.

Return of Missionaries During the months of October and November last one of the most striking events in Shanghai was the abnormally large arrival of missionaries. The majority of these were former toilers returning to their work. In November alone 150 landed in that city. In October there were 116, representing 24 different societies in Europe and America. Such a large influx of those who had, to a considerable extent, been driven away by the Boxer troubles, naturally made a deep impression.

The Growth of Thirty Years Thirty years ago in Japan the Scriptures were printed secretly, and copies were sent out only after dark. Those who were engaged upon this work did so at the risk of their lives. Now there is a Christian printing company at Yokohama, issuing the Scriptures not only in Japanese but in Chinese, Thibetan, Korean, and 2 dialects of the Philippine Islands. Last year there were circulated in Japan over 138,000 copies, which is an increase of 39,000 copies over the previous year.

AFRICA

The Gospel in North Africa In the last annual report of the *North Africa Mission* mention is made of progress among the Mohammedans in Morocco and Algeria. A hundred years ago in these lands, strongholds of Islamism and piracy, defying the governments of the civilized world, there were no little bands of converted Moslems or scattered individuals who were Christians. In Morocco there are now 5 stations with 9 male missionaries, including 2 medical; and 23 female, including 1 medical. The country of Algeria, containing between 4,000,000 and 5,000,000 of inhabitants, has only 4 stations, with 5 male and 11 female workers. Tunisia with its 4 stations has 6 male missionaries, including 1 medical; and 21 female. Tripoli has 2 workers with their wives. This large country, which is under the dominion of the Sultan of Turkey, has no missionaries to preach the Gospel to its great masses excepting the 4 workers just mentioned, who are at the 1 station of Tripoli. The medical mission here was open on 133 days of the year, and the men attending numbered 5,149, the women 2,225, making a total of 7,374, an average of 55 per day. Egypt has 2 stations, one at Alexandria, the other at Shebin-el-Kom. Two men and 4 women work at the former, 4 men and 2 women at the latter.

A German Mission in West Africa The North German Missionary Society, which has its seat at Bremen, is one of the smaller societies, and its work is confined to the German Togo District on the Gold Coast. The staff consists of 16 males and 7 female missionaries, with 63 native assistants. Opposition to the mission arises from two quarters. The Roman Catholics occupy 5 stations in the Togo District, and their sisters are especially active among the children; while from the north the Mohammedans are entering the country, as traders or colonists, and are making proselytes. Against these impediments may be placed as a set-off the advantages of good roads, of a country opening up, and of a well-disposed colonial government.—*Norddeutsche Missions Gesellschaft.*

Baptism of a Prince in Toro In a private letter Miss Ruth Harditch thus describes the baptism of a nephew of the king in the church at Kabdrole, in Toro (near Uganda):

Sunday proved to be rather a new experience in my life out here, for the mother-queen's only daughter (the king's only sister), a charming princess, and one of our most intelligent and devoted workers, had given birth to a little boy—quite an event in the royal family of Toro, as the king has no son—and I had been asked to stand as "godmother" on this Sunday at his christening. The church was crowded. It is a large cane building with innumerable poles (tree-trunks) inside to support it; no elaborate stained-glass windows adorn this temple, but the gorgeous blue, cloudless sky, tall, waving banana trees, and the graceful grasses of the maize plant, with its golden heads of grain, peeping in at the open aperture windows, help the soul in its flight toward God more than the most elaborate paintings of men's productions. On one side of the church, seated on mats and skins, were the men, some with an abnormal amount of white linen clothing, others with scarcely a scrappy skin to cover their bodies; on the other side were seated the women in all sorts of colors. At the west stands the font—a black native pot in a wooden case, draped with Turkey twill. The baptism was an impressive scene.—*C. M. Gleaner.*

All Aboard for Uganda The railway from Mombasa, on the Indian Ocean, to Uganda, a distance of 582 miles,

has been opened. This is one of the most important movements for the opening up of Central Africa to the influences of Christianity and civilization. It would not be so important were it not for the rather superior character of the people to whom the iron road comes. In no other part of tropical Africa has the progress been so great in recent years, and this progress in commerce, intelligence, and general uplift is distinctly traceable to the work of Christian missions. The Uganda protectorate has a population of about 4,000,000, and one-fourth of these are known as the Waganda, probably the most advanced of all the tribes of Central Africa. The stability of their government is illustrated by the fact that its feudal power has been in the same family for the last 300 years or more, or nearly three times as long as the United States can boast of a distinct nationality. Many of the people can read and write, a considerable portion profess Christianity, and some of their churches will hold congregations of 2,000 persons.

South African Nationalities The following statistics are given of various nationalities in South Africa—a fact often forgotten: There are 13,000 Malays in Cape Town of slave origin and of Mohammedan faith, many of them wealthy. There are numbers of Indian coolies in Natal, Cape Colony, and the Transvaal. There are many prosperous Chinese, and there are 40,000 colored people in the Cape Peninsula, the descendants of the first settlers and the natives.

Kaffir Debt Paying The United Free Church of Scotland has an extensive mission in Kaffraria. At a station named Childera a new church was erected a few months ago, at the cost of nearly £200. The people were called together, and their heathen friends came with them. They had a feast and religious service, which continued from 11 o'clock on Friday till the sun went down. The debt was then about half paid. They resolved to remain till the whole amount was secured, and remain they did till *sunrise on Saturday, and on till noon!* By that time the debt was paid, the heathen giving some help. We have heard of sittings of Parliament continuing longer than 24 hours, says the *Presbyterian Witness*, but this is the longest religious meeting of which we have a recollection. The people were thoroughly in earnest.

Electric Lights in Mid-Africa! Shades of David Livingstone! Light in the Dark Continent! The reader of "Livingstone's Life and Labors" will easily recall the arduous journeys he made to and from the great Zambesi, and his wonderful discoveries in that beautiful but slave-cursed region. Now all is changed. Missionary institutions of great influence occupy strategic points. New stations are being opened very frequently and the additions to the saved are many. And now the the Livingstonia institutions are to have the benefit of electric power, derived from a fall in the Zambesi, as their means of making light. Electric lights will be secured for the dwellings of all Europeans and also for the institution. There will be power for half a dozen engines—for carpenters, blacksmiths, printers, threshers, mills, etc.

A Blow at Slavery The existence of slavery in German East Africa is one of the blots of that progressive government, and it is gratifying to find that a humane imperial edict

has just been issued which will gradually tend to its abolition. No new slaves are to be made; no one may sell himself, or his wife, or his children, or be sold by his relatives, and it is no longer the penalty of adultery, debt, etc. The right of self-purchase under easy conditions is given to those now in slavery, and every slave is to be allowed two days a week in which he may work for himself. The transfer of slaves must not result in the separation of families against their will; and at any breach of duty towards a slave by his master, he is to go free. Short of abolition, this edict is about as statesmanlike a measure as could be devised, and is a great step towards putting an end to that cruel and antiquated institution.

ISLANDS OF THE SEA

Changes in New Guinea

Says Dr. Lawes: "For six years the missionaries waited (the work began in 1871), and then a New Guinea man professed belief in Christ, followed by a woman. Now on the first Sabbath in every month not less than 3,000 men and women gather around the table of the Lord, devoutly, reverently, commemorating that event which was so much to them and to all the world. Many of them I knew as savages in the days of feathers and paint. Now, clothed and in their right mind, the wild, savage look gone, they form part of the body of the Lord Jesus Christ in His Church. Many of the pastors who presided at the table were New Guineans, and the New Guineans might often be seen to bear on their chests the tatoo marks which indicated that their spears had been imbrued in human blood. Last year there was opened at Vatorata a memorial church to the memory of the South Sea Island missionaries who had died at their posts on this great island, and on a memorial window there were inscribed 82 of these names. If to these were added the names of the women and children, no less, perhaps, than 200 would be found to have died in New Guinea during the past thirty years."

The Gospel "Like Tobacco," or "Like Tea!"

A teacher from Nguna described the Gospel as being like tobacco. "The first time one smoked it was bad, and no one wanted to smoke again. But by and by they tried again, and after a time it was so soothing and nice (here he pretended to smoke, and every man's mouth among his hearers worked in unison). So when we first took the Gospel the worship made us sick, very bad, because it upset our old ways and we did not want to try it again. But by and by we did try, and then how it soothed and helped us, and we rejoiced in it as a smoker did in his pipe. But tobacco was different from the Gospel, for it took away our money, and after we had smoked there was nothing left for our money. No. The Gospel was more like tea. We took it when ill, and it warmed us and did us good. And it soothed us and helped us as the Gospel did our soul." This Nguna man was speaking to 200 natives, and said, "Yes, the Gospel is like tea, for it is free." Then he warmed up and said, "Come, all you people, and take the Gospel which does not take your money, and come and drink the missionary's tea, for he will give it free."

Governor Taft and Intolerance

It is stated by Rev. Homer Stuntz that, in endeavoring to find a site for a Methodist Church in Manila, the fact came out that no law was in existence by which non-Catholic bodies could hold real estate in those islands. Calling

upon the governor, he told him the facts. Whereupon, without consulting a book, or so much as moving his chair, he touched a bell, summoned his secretary, dictated a law meeting the difficulty, and within five minutes had folded and laid it away, saying that the next meeting of the Commission it would be enacted; and it was.

MISCELLANEOUS

Christian Comity in the Mission Field Rev. J. S. Dennis, in the *Christian Endeavor World*, has an article entitled, "Where the Denominations Get Together." His eye is on the foreign fields and the numerous recent movements toward cooperation and combination, *e.g.*, in China, Japan, the Philippines, India, etc., where various forms of federation have been brought into being. And what is all this but a part of the outcome of closer union in progress between the divers branches of the Methodist and Presbyterian bodies in the countries named, and as well in Australia and South Africa? The same blessed tendency appears in the fashion, so rapidly spreading through the religious press and the missionery magazines, of regularly making mention of what other bodies are doing, under such heads as "The Church Universal," "Our Fellow-workers," "Notes on Other Missions," "Notes from the Wide Field," etc.

"Night brings out the stars" Scarcely ever, if ever, have so many commendations appeared of missionaries and their work, and from such high sources, as since the Boxer outbreak and the capture of Miss Stone. And among the latest and best is one from Hon. Charles Denby, for years our Minister to China. These are his words in part: "He becomes a teacher of science, as Martin and many others. He establishes a college, as Mateer, Sheffield, Pitcher, Lowry, Hobart, and Gamewell, whence educated teachers go every year by the hundred. A preceptor of agriculture, as Nevius at Chefoo, and all the country around blossoms with fruits and flowers. He translates into Chinese a whole series of primers, as Edkins did, and the emperor begins to learn English. He erects a hospital, as Atterbury. He is the pioneer of commerce. He alone of all classes goes to the remote interior to reside. From his modest home radiates the light of modern civilization. He precedes the drummer and prepares the way for him, and, lo! commerce has its birth."

A True Story (and a Moral)

The lady sat with her native class,
Teaching them what a miracle was:—
"And you," she suddenly said with a smile,
"Yourselves are a miracle. Think awhile:
If your grandsires came to the land again
And, instead of the faces they looked on then,
Saw you, happy and somewhat wise.
Hope on your foreheads, love in your eyes,
Would they own you for kin of theirs,
Dark with cruelties, shames, despairs?
What is the power that has lifted you so?"
"We see it!" they murmured. "Yes, we know."

The lady herself (who told me the tale)
Added, "Far over hill and dale,
As we enter the hamlets on our way,
There is no need of a friend to say,
'Here they are Christians'; two or three,
Looked on at random, the first we see,
Make us aware of our brothers: grace
Kindles a light on the dusky face—
Wicked and gloomy the others were;
These are peaceable, kindly, fair,
Hopeful, innocent, strong, and free—
The change is a miracle plain to see."

["*Cut down the expenses*," *some folks say*,
"*The Church of Christ has too much to pay.*"]

—*C. M. S. Intelligencer.*

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